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Report on the Vernacular Press of the Punjab for the year 1895.

[Confidential.]

Report by the Assistant to the Inspector General of Police, Punjab, Special Branch, dated Lahore, 30th April 1896, on the Vernacular Press of the Punjab for the year 1895.

THE report is submitted in accordance with the orders of the Government of India, contained in Resolution No. 23—1195-1206, dated 27th July 1880 (Home, Revenue and Agricultural Department).

2. Twenty-one newspapers were started during the year. The following is a list of them :—

1. *Afzal-ul-Akhbár*, published at Delhi.
2. *Ahlúwália Gazette*, " Amritsar.
3. *Chaudhwín Sadi*, " Ráwalpindi.
4. *Daily Guide*, " Delhi.
5. *Feroz*, " Amritsar.
6. *Khair Khwah-i-'Am*, " Do.
7. *Medical Mission Gazette*, published at Amritsar.
8. *Mulkhi Akhbár*, " Gujránwála.
9. *Municipal and District Board Gazette*, published at Delhi.
10. *Núr-ul-Korán*, published at Kádián (Gurdáspur District).
11. *Police Advocate*, " Lahore.
12. *Punjab Organ*, " Wazírabad (Siálkot District).
13. *Sarpanch*, " Amritsar.
14. *Kesála Anjuman Himáyat Islám*, published at Lahore.
15. *Siráj-ul-Hind*, published at Lahore.
16. *Tajarat Gazette*, " Siálkot.
17. *Temperance*, " Amritsar.
18. *Temperance Gazette*, " Do.
19. *Vakíl*, " Do.
20. *Zimíndár*, " Lahore.
21. *Zubdatul Akhbár*, " Do.

The newspapers which ceased to appear during the year under review were as follows :—

1. *Aína-i-Hind*, published at Lahore.
2. *Akhtar-i-Silcock*, " Jhelum.
3. *Durbín*, " Lahore.
4. *India*, " Do.
5. *Insáf Pasand*, " Do.
6. *Mukhbir-i-Sadiq*, published at Kásur (Lahore District).
7. *Sarhadi Akhbár*, " Ráwalpindi.
8. *Shumáli*, " Siálkot.
9. *Siráj-ul-Hind*, " Lahore.
10. *Sultán-i-Hind*, " Do.

3. The principal subjects discussed by the Vernacular Press during the year 1895 were as follows :—

(*a*) Religious excitement.
(*b*) Kine-slaughter.
(*c*) Criticism of British Rule in India.
(*d*) Cases between Europeans and Natives.
(*e*) The Congress movement.
(*f*) Afghánistán.
(*g*) Kashmir.
(*h*) Affairs in Native States.
(*i*) Agricultural Indebtedness.
(*j*) Armenian outrages.
(*k*) The Contagious Diseases Act.
(*l*) The Opium Commission.
(*m*) The Pilgrims' Ship Bill.
(*n*) The Chitrál Expedition and Frontier expenditure.

Religious Excitement.

Two incidents occurred at Amritsar calculated to cause some local ill-feeling between the Muhammadans and Hindús. In the first case the body of a sucking pig was thrown into a well used by the Muhammadans, and in the second a Hanúmán idol was bespattered with mud on the occasion of the Muharram. As might be expected, the organs representing the two communities did not fail to make as much capital as possible out of both these matters.

On the general question, however, of the relations between the two religions there continues to be much bitter writing.

The *Punjab* (Amritsar), of the 26th July, rebuked the tendency displayed by certain local papers towards creating ill-feeling by opening up the question of the respective claims of the Hindús and Muhammadans to posts in the public service; while the *Rahbar-i-Hind* (Lahore), of the 25th July, pronounced it to be the duty of the better classes of each party to keep the mischievous characters among their followers in check, and to endeavour to promote a better sense of feeling. The *Sada-i-Hind* (Lahore), of the 2nd September, adopted a similar tone.

The *Afzal-ul-Akhbár* (Delhi), dated 24th January, and the *Akhbár-i-Kaisari* (Jullundur), dated 27th July, attributed the existence of ill-feeling to the spread of English education among the Natives. The argument put forward by the latter paper in support of this theory is a fair illustration of the peculiar views enunciated by the Vernacular Press on occasions. "This state of things," remarked the Editor, "is due to the fact that History as taught in schools contains exaggerated accounts of the oppression alleged to have been practised by the Muhammadan rulers on their Hindu subjects. Religious prejudices are on the decline, and the strained relations existing between the Hindús and Muhammadans are the result of racial and political jealousies, not of religious bigotry."

Violent attacks, extending over some weeks, were made by the Hindu papers on the Christian Missionaries at Tarn Táran in the Amritsar District owing to a report which had got abroad that the ladies of the Zanána Mission had kidnapped a young Brahmin girl with a view to converting her. The matter was considerably exaggerated by the Vernacular Press with the undoubted object of exciting a feeling of bitterness against the general Missionary body in India, and the public were warned against allowing their women and children to attend the Mission hospitals and schools. Much of the agitation was undoubtedly due to the action of the Arya Samáj, and the Hindús were invited to contribute towards the Arya Pirti Nadhi Sabha fund in order to provide for preachers being sent throughout the Province to counteract the influence of the Missionaries.

Referring to matters outside the limits of the Province, the Dhulia riot attracted some attention. The *Sada-i-Hind* (Lahore), of the 9th September, while advising the leaders of the two communities to make an honest attempt to bring about a reconciliation, remarked that it was to the interest of Government that disunion should prevail, as in the event of the Muhammadans joining the Congress the authorities would be placed in an embarrassing position. The *Punjab Samachár* (Lahore), of the 22nd September, deprecated the occurrence of such riots as likely to prove prejudicial to the interests of the Muhammadans and Hindús alike. The Muhammadan papers made some attempt to prove that the matter was less of the nature of a religious quarrel than an official blunder. The *Civil & Military News* (Ludhiána), of the 18th September, remarked in this connection that the riot was not one between the Hindús and Muhammadans, but between the oppressed Muhammadans on the one side and the Police and the Collector on the other. Similarly, the *Chaudhwín Sadi* (Ráwalpindi), dated 15th September, in discussing the question observed that the shedding of Muhammadan blood in India without cause was not considered an offence by Christian humanitarians. The *Siráj-ul-Akhbár* (Jhelum), of the 4th November, blamed the Collector as being the cause of the riot, and expressed a belief that if the authorities treated all communities alike, there would be no disturbances.

Two papers, the *Sun* and *Punjab Observer*, devoted solely to the Muhammadan cause, and which, although published in English, are under Native management, were started during the year. The former has recently ceased to exist.

Kine-slaughter.

This subject attracted less attention than usual. A few local complaints in regard to cases in which cattle had been slaughtered or shops for the sale of beef opened appeared, as in previous years, from time to time, but the language used in noticing these matters was for the most part moderate. The *Siráj-ul-Akhbár* (Jhelum), of the 14th January 1895, condemned the action of the Gaorakshani Sabhas in publishing pictures and articles calculated to excite their co-religionists, and somewhat pertinently asked what right the Hindús had to try and prevent people of other persuasions from following a practice

enjoined by their religion, adding at the same time that the more the Hindús endeavoured to prevent the followers of other religions from slaughtering kine the more the latter were likely to insist on doing so.

A case which for the time caused some slight local excitement was one in which a student of the Lahore Medical College brought some cow's eyes into the dissecting room, alleging that they were horse's eyes. The matter was in the end quietly settled by the College authorities.

The *Rahbar-i-Hind* (Lahore), of the 11th July, and the *Chaudhwín Sadi* (Ráwalpindi), of the 15th July, endeavoured to revive the question of the restrictions placed on the slaughter of cattle for sacrificial purposes at Jagádhri during the 'Id, but the matter was not taken up by the remainder of the Vernacular Press.

Similarly the *Umballa Gazette* (Umballa) with its usual desire to create mischief took up the case of the opening of shops for the sale of cooked beef and *jhatka* meat in cantonments, but received no encouragement.

As a sign of the extent to which the agitation on this subject has diminished in the Punjab there was an increased tendency to notice cases occurring in other Provinces evidently from a lack of sufficient material nearer at hand.

Criticism of British Rule in India.

The questions chiefly discussed under this head were as usual the pressure of taxation, the restrictions imposed on the possession of arms by Natives, and the alleged policy of "divide and rule" pursued by certain officials, the reform of the Police Department, and the monopoly of the higher posts in Government service by Europeans.

The *Núrun-ala-Núr* (Ludhiána), of the 10th May, compared the people of India to a sick patient to whom the Government in its character of physician was incessantly applying leeches, the leeches being according to the Editor's view the legal practitioners, the subsidy paid to the Amír of Kabul, exchange compensation allowance, and the salt and income taxes.

The *Paisa Akhbár* (Lahore), of the 22nd December 1894, but received in 1895, remarked that the English were a commercial race, and their commercial instincts were to be traced in the administration of India as evidenced by their excise policy.

The *Rahbar-i-Hind* (Lahore), dated 10th October, considered that the time had arrived when the right of trial by jury should be extended to all Natives without restrictions.

The *Táj-ul-Akhbár* (Ráwalpindi), of the 2nd November, animadverted on the order of the Government of India empowering the Police to fire on mobs.

The *Umballa Gazette* (Umballa), of the 19th February, in comparing the condition of the people under British and Native rule, remarked that while European officials had the merit of honesty they evinced no sympathy towards their Native fellow-subjects, and unduly favoured their own countrymen. The industrial classes it was said were starving owing to their inability to compete with the European manufacturers, while Government instead of encouraging technical education was ruining the people by teaching them English, which fitted them for Government service only.

The decision to increase the pay of the rank and file of the Native Army was noticed by two papers only, the *Civil and Military News* (Ludhiána) and the *Akhbár-i-'Am* (Lahore), both of which highly commended the measure.

Cases between Europeans and Natives.

There were only three cases of this nature which attracted any prominent attention during the year. The first was one in which Lord William Beresford assaulted Lála Damodar Dás, an Extra Assistant Commissioner. This caused some stir in the Vernacular Press, but, owing to the assailant having left India before a summons could be served upon him, did not come before the courts for trial.

In the second case Mr. Byrne, the Post Master at Umballa, while out shooting in Patiála territory accidently killed a lambardár and afterwards shot another man in self-defence. He was placed on his trial before the Chief Court and acquitted by the jury. The *Tribune* (Lahore), in its issue of the 19th June 1895, had the following remarks regarding this trial:—

"Are these things easily forgotten? Let our rulers delude themselves if they please. But the villagers near the scene and their neighbours will not forget either the tragedy or the mockery of a trial. In every part of India this feeling is spreading, not

among Congressmen, but the rural population, whose patient fatalism must be stirred some time or other by the accumulated wrongs of years, by the blood recklessly and ruthlessly spilt in their midst and crying aloud to them for vengeance."

The *Paisa Akhbár* (*Lahore*), of the 6th July, in referring to the verdict, remarked that in not a single instance where a European had been accused of murdering a Native had the jury found him guilty ; that this action on the part of British juries was widening the gulf between the Europeans and Natives, as the latter felt they were unable to obtain justice.

In the third case, Drivers Napier and Keogh of the Royal Artillery were charged before the Chief Court with causing the death of a canteen bearer at Ferozepore. They were convicted and sentenced to four years' and six months' imprisonment respectively. The *Civil & Military News* (*Ludhiána*), of the 27th November, remarked that European judges and juries were at last becoming alive to the necessity of doing justice, and that it was to be hoped that similar sentences would be passed in future.

The *Paisa Akhbár* (*Lahore*), of the 19th October 1895, referred to the fact of the Government of India having issued rules for the guidance of persons, other than soldiers, shooting, and expressed a hope that this step would diminish the number of regretable incidents which had occurred of late years. The Editor added that even Anglo-Indian papers like the *Pioneer* had begun to view the verdicts of juries in such cases with surprise.

The Congress movement.

With the exception of the *Tribune*, the recognized organ of that body in the Punjab, the Congress movement was but little noticed by the Vernacular Press. The *Tribune* contented itself generally with reporting in full the proceedings of the Poona gathering, with occasional comments of an objectionable nature. The meetings of the first Punjab Provincial Conference were also reported in its columns at some length, great success being claimed for this new attempt to spread what was styled as constitutional agitation in India.

The *Sada-i-Hind* (Lahore), dated 14th February, published a communication in which the writer remarked in regard to the National Congress that the liberty allowed by the British Government to its subjects had made the wealthy and educated classes impertinent and disloyal, and there was no knowing what the result of this liberty would be. The writer considered that the people had no right to criticise the acts of their rulers, and that India being inhabited by a number of races differing in race and creed the Natives should feel thankful to Providence for placing them under the rule of a foreign nation which allowed all classes of its subjects to live in peace.

Afghánistán.

Afghán affairs excited but little comment, except in connection with the visit of Sardár Nasrulla Khán to England, which was generally approved of, though the decision to charge the cost of the reception to Indian revenues was condemned. The *Punjab Samachár* (Lahore), of the 9th June, referring to the matter, praised the Amir's sagacity and remarked that His Highness invariably managed to get the better of the Foreign Office. The same paper in its issues of the 16th June and 7th July considered that a mistake had been committed by the Home Government in making too much of the Sardár, but added that the English were a clever nation, and according to a Punjabi proverb a man would treat a donkey as his father in order to further his own ends. Writing on the subject the *Tribune* (Lahore), of the 8th June, had the following remarks:—" There is no such thing as equity in British policy. The Sultán is only indirectly responsible for the Armenian outrages, and he is being bullied out of his wits. The Amír has exterminated whole tribes and depopulated whole tracts, and his second son sits at the right hand of the Queen. There is only one way of getting respect from the British. Compare Kashmir and Kabul. The enthusiasm of the British people shows the extent of their fear of Russia. The fear must be deep-rooted indeed when they behave so frantically in welcoming the second son of Abdur Rahmán."

The *Shumáli* (Siálkot), dated 1st May 1895, asserted that the policy of Government in showing consideration to the Amír had encouraged His Highness to increase his demands and to become insolent.

On the other hand, the *Victoria Paper* (Siálkot), dated 29th April, and the *Akhbár-i-'Am* praised the Amír as a loyal ally of the British Government, the latter paper in its issue of the 28th June remarking that the subsidy paid by Government was not granted because His Highness was a feudatory but for the sake of frontier defence. The Editor further suggested that the Amír should be granted the title of King.

Kashmir.

Complaints regarding the alleged grievances of the Muhammadan subjects of the State appeared with some frequency during the year under review. It was asserted that since the removal of Sardár Muhammad Hyát Khán from the Council the interests of the Muhammadans had suffered, and that they were being gradually ousted from the public service. The *Chaudhwín Sadi* (Ráwalpindi), of the 23rd July, observed that the Mahárája was himself personally well inclined towards the Muhammadans, but as he had been divested of his ruling powers he could do nothing to help them. The *Rahbar-i-Hind* (Lahore), of the 31st January, condemned the system under which Europeans were appointed to highly paid posts in Kashmir, remarking that Englishmen made very good officials when they were subjected to supervision, but were apt to become autocrats when placed in positions of authority. The usual attacks were made upon the Mahárája and his administration by a certain section of the Vernacular Press headed by the *Hamdard-i-Hind* (Lahore). The *Aína-i-Hind* (Lahore), of the 5th January, urged that as His Highness was unable to manage his own financial affairs Government should appoint a committee consisting of a European, a Hindu and a Muhammadan member to enquire into the cause of his indebtedness. On the other hand, the *Siráj-ul-Hind* (Lahore), of the 2nd September, considered that the Mahárája should be restored to his former position as an independent ruler, as the Chitrál Expedition had shown that the Kashmir State had managed the affairs of that part of the frontier more satisfactorily than the Government itself. The *Shumáli* (Siálkot), a paper hitherto unfriendly to the Kashmir administration, announced its intention in its issue of the 6th February 1895 of changing its tone, having probably been bought over. The *Wazír-i-Hind* (Lahore), of the 12th May, asserted that the party hostile to the Mahárája was in the habit of subsidising certain papers, and quoted an instance in which an Editor had claimed the sum of Rs. 700 on the ground that he had succeeded in getting Sardár Muhammad Hyát Khán removed from the State.

The *Akhbár-i-'Ám* (Lahore), of the 14th June, complained that the Post Offices at Jummoo and Kashmir refused to accept State coin except at a discount of 3½ per cent., while at the same time all payments from these offices were made in *chilki* currency at par.

Affairs in Native States.

As in the previous year, Baháwalpur and Patiála were two States which attracted the greatest share of attention. In the case of Baháwalpur the Wazír came in for a considerable amount of abuse from the Hindu section of the Press on the ground that he unduly favoured the Muhammadans, and specially his own relations, in the distribution of appointments in the public service. It was further alleged that the Hindús had been prohibited from celebrating the Holi owing to that festival falling on the same date as the Ramzán. In connection with this latter charge the *Sádiq-ul-Akhbár*, the recognized State organ, undertook to defend the Wazír's policy by publishing in its issue of the 28th March a violent and intemperate article directed against the Hindús and containing reflections on the Government of the Punjab. This was eventually apologised for in a later issue, and it is believed that the Editor was fined by His Highness the Nawáb.

Complaints against the begár system, which is in force in Baháwalpur, appeared with some frequency, while the preservation of pigs for purposes of sport was condemned.

Interest in Patiála affairs centred itself chiefly in the choice of a successor to the late Prime Minister, Khalífa Syad Muhammad Hassan, C. I. E., the Muhammadan papers led by the *Wafadár* (Lahore) denouncing the appointment of a Sikh official to fill that post. The Mahárája was described as being completely in the hands of certain members of his surrounding, who in order to distract His Highness' attention from State affairs encouraged his well-known proclivities for racing, polo, &c. The *Khálsa Bahádur* (Lahore), dated 16th November, commented on the fact of Patiála being omitted from the winter tour of the Lieutenant-Governor, which it condemned as a slight to the Sikh nation at large.

The *Paisa Akhbár* (Lahore), dated 24th August, complained that matters in the Kapurthala State were going from bad to worse, and that the Rája wasted his time in pleasure and visiting England and America instead of attending to business.

The *Durbín* (Lahore), of the 4th February, considered that much of the mismanagement which prevailed in Native States was due to the fact that young Chiefs were allowed to succeed to the gaddi at an immature age and before they had received a sufficient training; while the *Chaudhwín Sadi* (Ráwalpindi), dated 23rd May, attributed the mischief to the effects of a purely English education.

The *Wazír-i-Hind* (Siálkot), of the 25th January, regretted that certain Vernacular papers made it their business to find fault with the officials of Native States instead of sympathising with their difficulties, adding that such conduct was likely to result in the stoppage of the Editor's subsidies.

Of Native States outside the Punjab, Hyderabad affairs as usual received some share of attention. The Nizám was accused of extravagance and taking no interest in the Government, the result being that the Resident was gradually reducing the State to the position occupied by Kashmir.

The deposition of the Mahárája of Bhartpur was condemned, the *Shumáli* (Siálkot), dated 24th April, remarking in this connection that it had become customary for each succeeding Viceroy to deprive some Native Chief of his ruling powers.

Agricultural Indebtedness.

The usual complaints regarding the relations existing between the cultivators and the money-lending classes appeared with some frequency, and it was remarked that the exactions of the latter had led to an increase in the number of murders by zamíndárs by way of revenge. The *Chaudhwín Sadi* (Ráwalpindi), of the 23rd June, observed that while other classes of the people had benefited more or less by British rule, the prosperity of the agriculturers was steadily on the decline. The chief causes tending to this state of affairs were described as the custom of early marriages, the tours of Government officials, and the exactions of tahsíl underlings. The same paper, in its issue of the 1st August, gave a further list of the reasons to which, in the opinion of the Editor, the evil was attributable, *viz.*—

(*a*) the present law of limitation;
(*b*) the alienation of the land;
(*c*) the equal division of land among male heirs;
(*d*) over-assessment of revenue and its payment in cash;
(*e*) the absence of any limit to the rate of interest charged by money-lenders;
(*f*) the want of education among the agricultural classes.

The *Táj-ul-Akhbár* (Ráwalpindi), dated 6th July, remarked that famine was constantly present in some part of India owing to the export of grain, and advised the large landholders to keep the produce of their lands in their own possession and not to sell it from selfish motives to foreign traders.

Certain rules introduced by the Baháwalpur State with a view to regulating the award of interest and to prevent the transfer of land to the Sáhúkárs were approved of by the papers noticing the matter, and a hope was expressed that the Government of India would introduce a similar law.

Armenian outrages.

This was a question which not unnaturally excited some display of feeling on the part of the Muhammadan population of the Province, which found a vent in the utterances of that section of the press devoted to their particular cause. Every effort was made to give the matter a religious complexion, the Sultán being represented as the Caliph whose orders all Muhammadans, no matter what their country, were bound to obey. The *Civil & Military News* (Ludhiána), of the 24th July, remarked that if England declared war it would not be a political war but a religious one, and would spread like wild fire throughout the world. Similarly, the *Paisa Akhbár* (Lahore), dated 7th December, observed that the Sultán, the Commander of the Faithful, was anxious to pursue a pacific policy and did not wish that the world should be convulsed by a struggle between the Crescent and the Cross. Other papers speculated as to the attitude likely to be adopted by the Muhammadans of India in the event of war being declared. The *Akhbár-i-'Am* (Lahore), dated 17th August, remarked that the Indian Muhammadans were ready to fight against the enemies of Government. They would, for instance, be willing to fight against Russia, France, China, Persia, or even the Muhammadan tribes on the Afghán frontier, but it was difficult to say whether they would oppose the Sultán. The *Civil & Military News* (Ludhiána) adopted a similar tone. The *Patiála Akhbár* (Patiála), of the 23rd August, expressed the belief that the Indian Muhammadans would restrict themselves to raising subscriptions for the Sultán, as their ignorance of arms was sufficient to prevent their doing anything more serious. The *Akhbár-i-'Am* (Lahore), dated 16th September, considered that the Muhammadans of India, although unable to move against Government in the event of a war with Turkey, would not view the matter with favour.

Turning to the general question, the tendency of the majority of the papers discussing the matter was to represent England as the natural ally of Turkey and to attribute her attitude of hostility towards that country to the machinations of Russia. Mr. Gladstone, the English Clergy and the London Press severally came in for a considerable amount of abuse for their alleged endeavour to increase the existing tension and to exaggerate the ill-treatment to which the Armenians had been subjected. The *Akhbár-i-'Am* (Lahore), of the 14th June, reproduced from the *Dár-us-Saltanat* (Calcutta) a particularly violent communication from a Muhammadan which had appeared in that paper; but in a later issue deprecated such writing as both impolitic and injurious to the interests of the Muhammadan community in India. The *Wafadár* (Lahore), dated 1st June, and other papers considered that the Sultán was justified in suppressing the Armenian rising by all means in his power, and referred to the treatment of the Jews by Russia and the steps taken by the Government of India to punish the rebels during the Mutiny as instances in which severe measures had been adopted without any other country having interfered. "What justification then was there," remarked the *Wafadár*, "for any foreign Government to take action against Turkey in regard to the Armenian affair. Such interference could in fact only be justified on the ground that might was right."

The Contagious Diseases Act.

This subject was noticed by only two papers, the *Akhbár-i-'Am* (Lahore) and the *Gham Khwár-i-Hind* (Lahore), the view taken being that the repeal of the law in question would lead to the spread of venereal disease in India and to an increase in the number of outrages committed by Europeans on Native women.

The Opium Commission.

This subject was but little noticed. The *Núr Afshán*, the Ludhiána Missionary organ, in its issue of the 21st June, remarked that the London *Times* was correct in saying that attempts had been made to mislead the Opium Commission while it was prosecuting its enquiries in India. The *Paisa Akhbár* (Lahore), of the 21st July, considered that the Commission had proved a complete failure, and added that it was to be regretted that it should have arrived at such ridiculously erroneous conclusions. The *Tribune* (Lahore), of the 22nd June, in reviewing the Commission report in connection with the China trade, advised sentimental philanthropists to remember that national habits like national tastes could not be altered in a day, and that even if the Indian opium trade were suppressed altogether, the consumption of the drug in China would not be decreased by a single ounce.

The Pilgrims' Ship Bill.

This measure was regarded with considerable hostility by the whole section of the Muhammadan Press, the chief reasons urged against it being the alleged unnecessary interference with the religious liberty of the people and the increased cost of the pilgrimage. The following views expressed by the *Chaudhwín Sadi* (Ráwalpindi) are representative of the general opinion held by the Muhammadan papers on the subject. Writing on 8th May, the Editor remarked that nothing had conduced so much to the maintenance of peace and the stability of British rule in India as the policy of non-interference with the religious affairs of the people hitherto pursued by Government, and that nothing could be more dangerous both for the country and the Government than a departure from this policy. The suppression of satti and female infanticide were exceptional and had been warranted by principles of justice and humanity. But the pilgrimage to Mecca was a different matter. The proposal to subject intending pilgrims to medical examination was impracticable, and, other objections apart, it would be unwise to place the pilgrims at the mercy of doctors of other religions. The examination of female pilgrims was also objectionable. The *Paisa Akhbár* (Lahore) believed that the increased expense would render it impossible for the poorer class of pilgrims to perform the *Haj*, while the *Kaisari Akhbár* (Jullundur), dated 24th August, remarked that it would be impolitic for Government to pass at the instance of the Paris Convention a measure which was calculated to disappoint a considerable number of its loyal and faithful subjects; that Government was aware of the religious fanaticism of the Muhammadans, who even in their present state of poverty regarded their religion before everything. Similarly, the *Sada-i-Hind* (Lahore), of the 4th April, asserted that the Muhammadans would rather die on the journey to or from Mecca than live for a thousand years.

The Chitrál Expedition and Frontier Expenditure.

The Chitrál Expedition was generally condemned by the Vernacular Press on the grounds that it was unnecessary, and that the cost would be thrown on the shoulders of the already overburdened Indian tax-payer. The Native papers again reiterated their

protests against what was styled the forward policy of the Government, a policy, it was asserted, which had its origin in the personal ambitions of Military and Frontier Political Officers. The following extract from the *People's Journal*, dated 1st June, represents generally the views expressed by the majority of the Vernacular prints in this connection :—

"Indeed Government is bound to show deference to the warlike instincts of its officers, who require occasional action to relieve them from the *ennui* of ordinary dull life in barracks, no matter what expenditure it may entail on the country."

The *Tribune* (Lahore), dated 1st May, endeavoured to prove that the returns published showing the casualties among the British troops were inaccurate. Its remarks on this subject are reproduced as showing the wilfully mischievous tendency of this paper's writing on occasion—

"We have already said that the returns of casualties on the British side in the Chitrál Expedition are inaccurate. The hospitals at Mardán, Nowshera and Peshâwar are full. Only recently the bodies of 8 English soldiers were picked out from the river near Nowshera. There is a rumour—we give it for what it may be worth—that Rs. 5 are paid for every body found before it floats down into British territory, so that the body may be disposed of without being seen by Indian subjects. Anglo-Indian newspapers are quite helpless even if they have any desire of giving full accounts of the actions and the casualties. The Press messages sent from the front are only diluted official despatches as the Press censorship is very rigorous and no message is allowed to be sent which does not tally with the official account that may be in contemplation or in course of preparation. On only one point newspaper correspondents are given the amplest latitude—the numerical strength of the enemy and the estimated number of their casualties. Suppose there are two thousand of the enemy, and the correspondent fancies there are five, the Press censor will not interfere with the figures the correspondent chooses to telegraph. Again, if after an action the loss of the enemy in killed and wounded is fifty and the correspondent makes it five hundred, the Press censor will never pull the reins of his imagination. The two ends of the telescope must be respectively used in looking at the combatants, the right side for the tribesmen and the reverse side for the Government."

The *Akhbár-i-'Am* (Lahore), dated 19th April, also stated that a rumour was current in Lahore that special trains crowded with wounded sepoys and European soldiers passed through the Station at night and that on the arrival of these trains the lights in the carriages and the lamps at the station were put out, and no Natives were admitted to the platform.

The *Tribune, Rahbar-i-Hind* and other papers gave currency to a statement that Government had decided not to employ Muhammadan troops on the expedition as it suspected their loyalty.

The *Punjab Samachár* (Lahore), dated 21st April, remarked that the action of Hindús of Peshâwar in offering up prayers for the success of the British arms was improper, seeing that the expedition was not a religious affair. The same paper in its issue of the 12th May also stated that Sher Afzal had been lodged in the Ráwalpindi Jail as if he were a common criminal, and that such treatment was unworthy of Government, seeing that he was a brave enemy who had fought for his country and independence.

In regard to the after settlement of the country, the *Mulla Dopiáza* (Lahore) advocated the appointment of Umra Khán as Mehtar, and deprecated any idea of Chitrál being made over to the Amír. Several of the Vernacular papers in referring to an article by Sir Lepel Griffin published in the *Nineteenth Century* considered that the annexation of Chitrál was undesirable on financial grounds, and for similar reasons deprecated any further extension of the frontier or interference with the border tribes.

General Remarks.

There was no marked change in the general tone of the Vernacular Press during the year under review. Enquiries made regarding specific complaints, which appeared from time to time in the various papers, showed, as in former years, that although on occasion some slight foundation in fact might exist for the statements published, these were for the most part so embellished by exaggeration and misrepresentation that very little reliance could be placed on them in their original form.

Politically speaking the year was a quiet one and afforded but little scope for the Vernacular journalist to indulge in writing of an actively seditious nature.

SUPPLEMENT A.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895.

SUPPLEMENT A.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
1	Aftab-i-Punjab ...	Lahore ...	General and Political news	Urdu ...	Bi-weekly ...	Diwan Buta Singh ...	Jai Gopal ...	246 copies.	
2	Afzal-ul-Akhbar * ...	Delhi ...	Ditto ...	Do. ...	Weekly ...	Mirza Muhammad Abdul Ghaffar Beg.	Muhammad Abdul Rahman, Rasikh.	200 "	
3	Ahluwalia Gazette * ...	Amritsar ...	Local and General news	Do. ...	Do. ...	Balwant Rai ...	Balwant Rai ...	600 "	
4	Aina-i-Hind † ...	Lahore ...	General and Political news	Do. ...	Do. ...	Ghulam Muhammad ...	Ghulam Muhammad ...	500 "	
5	Akhbar-i-Am ...	Do. ...	Political and General news.	Do. ...	Daily ...	Pandit Mokand Ram ...	Pandit Gobind Sahai ...	2,600 "	
6	Akhbar-i-Bakaria ...	Umballa ...	General and Religious ...	Do. ...	Monthly ...	Syad Tafazzul Husen ...	Syad Tafazzul Husen ...	300 "	
7	Akhbar Haftewar ...	Lahore ...	General, Social and Scientific news.	Do. ...	Weekly ...	Kunj Bihari Thapar ...	Kunj Bihari Thapar ...	950 "	
8	Akhtar-i-Silcock † ...	Jhelum ...	Religious and General news	Do. ...	Monthly ...	Ram Singh ...	Ram Singh ...	225 "	
9	Akmal-ul-Akhbar ...	Delhi ...	Political and General news	Do. ...	Weekly ...	Muhammad Ajmal Khan ...	Ahmad Husen ...	160 "	
10	Anglo-Vernacular Paper	Lahore ...	Educational and General news.	Do. ...	Do. ...	Muhammad Shams-ud-din	Muhammad Shams-ud-din	1,500 "	
11	Arorbans Parkash ...	Kot Pindi Das (Lahore).	General and Social news	Do. ...	Monthly ...	Dya Ram ...	Dya Ram ...	500 "	
12	Ditto ...	Ditto ...	Ditto ...	Gurmukhi...	Do. ...	Ditto ...	Ditto ...	85 "	
13	Arya Gazette ...	Ferozepore ...	Organ of the Arya Samaj	Urdu ...	Weekly ...	Sheo Sahai ...	Sheo Sahai ...	190 "	
14	Ashraf-ul-Akhbar ...	Delhi ...	General news ...	Do. ...	Tri-monthly ...	Muhammad Mirza Khan ...	Muhammad Mirza Khan ...	180 "	

* Started during the year 1895.
† Ceased to exist during the year 1895.

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	Remarks.
15	**Bharat Sewak** ...	**Jullundur** ...	**General news** ...	**Urdu** ...	**Fortnightly** ...	**Gujar Mal** ...	**Gujar Mal** ...	**550 copies.**	
16	**Bharat Sudhar** ...	**Lahore** ...	**General and Religious news**	**Do.** ...	**Weekly** ...	**Salig Ram** ...	**Salig Ram** ...	**400** „	
17	**Chaudhwin Sadi** * ...	**Rawalpindi**	**Political and General news**	**Do.** ...	**Do.** ...	**Muhammad Khan** ...	**Amir Ali** ...	**300** „	
18	**Civil and Military News**	**Ludhiana** ...	**Political, General and Military news.**	**Do.** ...	**Do.** ...	**Ghulam Muhaiy-ud-din** ...	**Ram Richpal Shaida** ...	**950** „	
19	Military News ...	Do. ...	Ditto ...	Hindi ...	Do. ...	Ditto ...	Daulat Ram ...	160 „	
20	Daily Guide * ...	Delhi ...	Ordinary news ...	Urdu ...	Thrice a month	Nawab Mirza ...	Nawab Mirza ...	50 „	
21	**Dost-i-Hind and its Supplement Gulzar Bhera.**	**Bhera, Dist. Shahpur.**	**Political and General news**	**Do.** ...	**Weekly** ...	**Ram Lobhaya** ...	**Muhammad Husen** ...	**500** „	
22	Durbin † ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Kale Khan ...	Mankamaheshar Nath ...	40 „	
23	**Feroz** * ...	**Amritsar** ...	**Political, General and Commercial news.**	**Do.** ...	**Do.** ...	**Feroz Din** ...	**Yakub Ali** ...	**700** „	
24	**Ghamkhwar-i-Hind** ...	**Lahore** ...	**Political and General news**	**Do.** ...	**Do.** ...	**Pandit Maharaj Kishan** ...	**Pandit Maharaj Kishan** ...	**500** „	
25	**Hamdard-i-Hind** ...	**Do.** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Pandit Sarb Dyal** ...	**Pandit Sarb Dyal** ...	**1,875** „	
26	India † ...	Do. ...	Political news ...	Do. ...	Monthly ...	Badri Nath and Shib Charn Das.	Dina Nath and Ralia Ram	100 „	
27	Insaf Pasand † ...	Do. ...	General news ...	Do. ...	Weekly ...	Tula Ram ...	Tula Ram ...	125 „	
28	Jafar Zatalli ...	Do. ...	Ditto ...	Do. ...	Do. ...	Muhammad Bakhsh ...	Maulvi Ala Din ...	40 „	
29	Kaisari Akhbar ...	Jullundur ...	Ditto ...	Do. ...	Weekly ...	Ahmad Bakhsh ...	Ahmad Bakhsh ...	100 „	
30	Kapurthala Akhbar ...	Kapurthala ...	Ditto ...	Do. ...	Do. ...	Parag Narain ...	Hamid Husen ...	125 „	

* Started during the year 1895.
† Ceased to exist during the year 1895.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Nawspapers published in the Punjab in the year 1895—continued.

1 Serial No.	2 Name of Paper.	3 Place of publication.	4 Subject-matter.	5 Language.	6 Period of publication.	7 Name of Proprietor.	8 Name of Editor.	9 Circulation.	10 REMARKS.
31	Khair Khwah-i-Alam and Chaltapurza.	Delhi ...	General news ...	Urdu ...	Weekly ...	Maulvi Muhammad Amir Hasan.	Maulvi Muhammad Amír Hasan.	200 copies.	
32	**Khair Khwah-i-'Am** * ...	**Amritsar** ...	**Political, Religious and General news.**	**Do.** ...	**Do.** ...	**Lahora Singh** ...	**Lahora Singh** ...	300 „	
33	Khair Khwah-i-Hind and Rekhta Akhbar.	Delhi ...	General news ...	Do. ...	Do. ...	Munshi Maha Naráin ...	Munshi Maha Naráin ...	200 „	
34	**Khair Khwah-i-Punjab** ...	**Sialkot** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Brij Lal** ...	**Brij Lal** ...	600 „	
35	**Khalsa Dharm Parcharak**	**Amritsar** ...	**Religious and General news.**	**Gurmukhi**	**Monthly** ...	**Lahora Singh** ...	**Lahora Singh** ...	300 „	
36	**Khalsa Parkash** ...	**Lahore** ...	**General and Political news**	**Do.** ...	**Weekly** ...	**Diwan Buta Singh** ...	**Bur Singh** ...	300 „	
37	**Khalsa Gazette** ...	**Do.** ...	**Religious and General news.**	**Do.** ...	**Do.** ...	**Basant Singh** ...	**Basant Singh** ...	400 „	
38	**Khalsa Akhbar** ...	**Do.** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Dit Singh** ...	**Dit Singh** ...	590 „	
39	**Khalsa Bahadar** ...	**Do.** ...	**Political, Social and Religious.**	**Urdu** ...	**Do.** ...	**Rajindar Singh** ...	**Rajindar Singh** ...	450 „	
40	Koh-i-Núr ...	Do. ...	General and Political news	Do. ...	Do.. ...	Mussammát Parbati ...	Iláhi Bakhsh ...	200 „	
41	Lahore Punch ...	Do. ...	Political and General news	Do. ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	200 „	
42	**Lytton Gazette** ...	**Delhi** ...	**Political, Social and Religious.**	**Do.** ...	**Do.** ...	**Bulaki Das** ...	**Ganeshi Lal** ...	350 „	
43	Mashir-i-Hind ...	Lahore ...	Political and General news	Do. ...	Do. ...	Feroz-ud-din ...	Feroz-ud-din ...	150 „	

* Started during the year 1895.

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
44	Medical Mission Gazette *	Amritsar ...	Religious ...	Urdu ...	Monthly ...	Dr. H. M. Clark, M. D. ...	Dr. H. M. Clark, M. D. ...	100 copies.	
45	**Mitra Vilasa** ...	**Lahore** ...	**Political and Literary** ...	**Hindi** ...	**Weekly** ...	**Pandit Mokand Ram** ...	**Pandit Gopi Nath** ...	**500 „**	
46	Mufid-i-'Am Gazette ...	Siálkot ...	General news ...	Urdu ...	Do. ...	Karim Bakhsh ...	Karim Bakhsh ...	200 „	
47	Mukhbir-i Sádiq † ...	Kasúr (Lahore)	Political and General news	Do ...	Do. ...	Anjuman Islamia, Kasur ...	Khuda Bakhsh ...	200 „	
48	**Mulki Akhbar** * ...	**Gujranwala**	**Ditto** ...	**Do.** ...	**Do.** ...	**Rampal and Nabi Bakhsh**	**Nabi Bakhsh** ...	**300 „**	
49	Mulla Dopiaza ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Alah Din ...	Alah Din ...	150 „	
50	**Municipal and District Board Gazette.***	**Delhi** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Bashir-ud-din Hasan and Sheikh Muhammad Ibrahim.**	**Bashir-ud-din Hasan** ...	**350 „**	
51	**Nanak Parkash, Kapurthala.**	**Amritsar** ...	**Affairs in Kapurthala, &c., and General news.**	**Do.** ...	**Monthly** ...	**Arjan Singh** ...	**Arjan Singh** ...	**350 „**	Not published regularly.
52	**Nur Afshan** ...	**Ludhiana** ...	**Religious and General news.**	**Do.** ...	**Weekly** ...	**Revd. U. S. G. Jones** ...	**Durga Parshad** ...	**496 „**	
53	**Nur-ul-ala Nur** ...	**Do.** ...	**Religious, Political and General news.**	**Do.** ...	**Do.** ...	**Alah Din and Nur Muhammad.**	**Alah Din** ...	**400 „**	
54	**Nur-ul-Koran** * ...	**Kadian (Gurdaspur).**	**Religious** ...	**Do.** ...	**Quarterly** ...	**Mirza Ghulam Ahmad** ...	**Siraj-ul-Haq** ...	**300 „**	
55	**Nusrat-ul-Akhbar** ...	**Delhi** ...	**General news** ...	**Do.** ...	**Weekly** ...	**Maulvi Nusrat Ali** ...	**Maulvi Nusrat Ali** ...	**600 „**	
56	**Paisa Akhbar** ...	**Lahore** ...	**Political and General news**	**Do.** ...	**Do.** ...	**Mahbub Alam** ...	**Mahbub Alam** ...	**10,000 „**	
57	**Patiala Akhbar** ...	**Patiala** ...	**Organ of the Patiala State**	**Do.** ...	**Do.** ...	**Syad Rajab Ali Shah** ...	**Akbar Ali** ...	**304 „**	
58	**Punjab** ...	**Amritsar** ...	**Political and General news**	**Do.** ...	**Do.** ...	**Ghulam Muhammad Akhtar.**	**Ghulam Muhammad Akhtar.**	**415 „**	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
59	Punjab Gazette ...	Sialkot ...	Political and General news	Urdu ...	Weekly ...	Ghulam Kadir ...	Ghulam Kadir ...	300 copies.	
60	Punjab Organ* ...	Wazirabad (Sialkot).	Ditto ...	Do. ...	Do. ...	Diwan Atma Ram ...	Diwan Atma Ram ...	200 "	
61	Punjab Samachar ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Hira Lal, Kapur ...	Devi Dyal ...	2,500 "	
62	Police Advocate * ...	Do. ...	Political, General and Police news.	Do. ...	Do. ...	Ghias-ud-din ...	Nisar Ali, Shohrat ...	100 "	
63	Rafah-i-Am ...	Sialkot ...	General news ...	Do. ...	Do. ...	Rai Diwan Chand ...	Rai Diwan Chand ...	500 "	
64	Rabhar-i-Hind ...	Lahore ...	Political and General news	Do. ...	Bi-weekly ...	Nadir Ali Shah, Saifi ...	Nadir Ali Shah, Saifi ...	262 "	
65	Risala Anjuman-i-Himayat Islam. *	Do. ...	Religious ...	Do. ...	Monthly ...	Anjuman-i-Himayat Islam	Shams-un-din, Kashmiri	1,000 "	
66	Sada-i-Hind ...	Do. ...	Political and General news	Do. ...	Weekly ...	Din Muhammad ...	Din Muhammad ...	300 "	
67	Sadiq-ul-Akhbar ...	Bahawalpur	Organ of the Bahawalpur State.	Do. ...	Do. ...	Bahawalpur State ...	Abdul Quddus ...	600 "	
68	Sarhadi Akhbar † ...	Rawalpindi	Political and General news	Do. ...	Do. ...	Sandhe Khan, Ghulam Nakshband, Safi.	Sandhe Khan, Ghulam Nakshband, Safi.	400 "	
69	Sarpanch * ...	Amritsar ...	Political and Social news	Do. ...	Do. ...	Muhammad Din ...	Muhammad Din ...	350 "	
70	Sat Dharm Parcharak ...	Jullundur ...	Religious and Social ...	Do. ...	Do. ...	Munshi Ram ...	Munshi Ram ...	500 "	
71	Shumali † ...	Sialkot ...	Political and General news	Do. ...	Do. ...	Pandit Salig Ram, Kaul	Pandit Salig Ram, Kaul	600 "	
72	Singh Sahai, Punjab Gazette.	Amritsar ...	Religious and Political ...	Do. ...	Do. ...	Narain Singh ...	Arjan Singh ...	200 "	
73	Siraj-ul-Akhbar ...	Jhelum ...	General news ...	Do. ...	Do. ...	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	475 "	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1895—concluded.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
74	Siraj-ul-Hind * †	Lahore	General news	Urdu	Weekly	Siraj-ud-din	Siraj-ud-din	100 copies.	
75	**Sultan-i-Hind †**	Do	Ditto	Do.	Monthly	Muhammad Husen	Muhammad Husen	300 ,,	
76	**Tijarat Gazette ***	Sialkot	Ditto	Do.	Do.	Karim Bakhsh, Kashmiri	Karim Bakhsh, Kashmiri	1,200 ,,	
77	**Taj-ul-Akhbar**	Rawalpindi	Political and General news	Do.	Weekly	Jiwa Ram, Thapar	Alah Bakhsh	300 ,,	
78	Temperance *	Amritsar	General and Local news	Do.	Do.	Hari Ram	Harji Ram	200 ,,	
79	**Temperance Gazette ***	Do.	Local and General news	Do.	Monthly	Narain Singh	Narain Singh	300 ,,	
80	**Tohfa-i-Punjab**	Lahore	General news	Do.	Weekly	Dwarka Nath & Co.	Mahbub Alam	500 ,,	
81	**Tribune**	Do.	Political and General news	English	Bi-weekly	Sardar Dyal Singh, Majithia.	Babu N. N. Gupta	1,550 ,,	
82	**Umballa Gazette**	Umballa	Ditto	Urdu	Weekly	Harbans Rai	Harbans Rai	911 ,,	
83	**Vakil ***	Amritsar	Ditto	Do.	Do.	Ghulam Ahmad, Mukhtar	Ghulam Ahmad, Mukhtar	600 ,,	
84	**Vakil Hind**	Delhi	General news	Do.	Do.	Ahmad Mirza Khan	Ahmad Mirza Khan	310 ,,	
85	**Victoria Paper**	Sialkot	Political and General news	Do.	Daily	Gian Chand	Gian Chand	900 ,,	
86	**Wafadar**	Lahore	Ditto	Do.	Weekly	Fazl Din	Fazl Din	1,200 ,,	
87	**Wazir-i-Hind**	Sialkot	Ditto	Do.	Do.	Mirza Muwahad	Mirza Muwahad	300 ,,	
88	Wazir-ul-Mulk	Do.	Ditto	Do.	Do.	Mirza Zafar Husen	Mirza Zafar Husen	200 ,,	
89	**Zimindar ***	Lahore	Agricultural news	Do.	Monthly	Mahbub Alam	Mahbub Alam	600 ,,	
90	**Zubdat-ul-Akhbar ***	Do.	General news	Do.	Weekly	Hakim Ghulam Nabi	Rauf Khan	1,000 ,,	

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SUPPLEMENT B.

Containing particulars of the Vernacular Newspapers published in the Punjab in the year 1895, with brief notices of their Proprietors and Editors.

No. I.

Name of the Paper ...	**Afzal-ul-Akhbar and Delhi Punch.**
Place and Press at which published ...	Delhi, Afzul-ul-Matába Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 copies.
Name, profession or status of the Proprietor.	Mirza Muhammad Abdul Ghaffar Beg. He was formerly Manager of Akmal-ul-Matába Press, Delhi.
Name, profession or status of the Editor.	Muhammad Abdul Rahmán Rasikh. He is a poet. In 1887 he was Editor of the *Khair Khwah-i-Alam* and *Chalta Purza* and in 1892 of *Sahifa Qudsi* and *Bemisal Punch*.
Tone, politics, &c., of the Paper ...	Contains ordinary news and articles of public interest.

No. II.

Name of the Paper ...	**Ahluwalia Gazette.**
Place and Press at which published ...	Amritsar city, Hall Bazár, "Amr" Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	500 to 600 Copies.
Name, profession or status of the Proprietor.	Balwant Rái. Before he started the paper was employed as an Octroi Muharrir on Rs. 6 per mensem in Amritsar.
Name, profession or status of the Editor.	Balwant Rái.
Tone, politics, &c., of the Paper ...	The paper is devoted entirely to the abuse of the Municipality, its members and office-holders, and to the Amritsar Police.

No. III.

Name of the Paper ...	**Chaudhwin Sadi.**
Place and Press at which published ...	Ráwalpindi.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 copies.
Name, profession or status of the Proprietor.	Muhammad Khán, son of the late Sardár Ghazan Khán of Bágh Buta.
Name, profession or status of the Editor.	Amír Ali, formerly an employé in the Kashmir and Púnch State.
Tone, politics, &c., of the Paper ...	Loyal; anti-Congress.
	Muhammad Khán, son of Ghazan Khán of Bágh Buta, a village in the Ráwalpindi District, is shown to be proprietor of the paper, but it is understood that he is now seeking employment in the Commissariat Department or has obtained it. Rumour, however, has it that the paper belongs to Munshi Siráj-ud-dín, who is Private Secretary to the Rája of Púnch. Siráj-ud-dín was once an employé in the Sirmúr (Náhan) State and conducted a paper some years under the title of *Sirmur Gazette*. When he was connected with the Kashmir or Púnch State, he started a journal called the *Muhammadan National Magazine* at Siálkot, which was stopped a long time ago. It is believed that the *Chaudwín Sadi* has risen from the ashes of these two papers, and that Amír Ali has been left in charge as an Editor. Siráj-ud-dín appears to be an adviser of Sir Syad Ahmad Khán of Aligarh.

No. IV.

Name of the Paper ...	**Daily Guide.**
Place and Press at which published ...	Delhi, Sitára-i-Hind Press.
Language and character in which published.	Urdu. Persian.
Period of publication ...	Three times a month.
Circulation ...	50 copies.
Name, profession or status of the Proprietor and Editor.	Nawáb Mirza, Proprietor of the Sitára-i-Hind Press, Delhi. He is a copy-writer.
Tone, politics, &c., of the Paper ...	Contains ordinary news and moral subjects.

No. V.

Name of the Paper ...	**Feroz.**
Place and Press at which published...	Amritsar.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	700 copies.
Name, profession or status of the Proprietor.	Feroz Dín, Proprietor of a chemist's shop in the Hall Bazár, Amritsar City.
Name, profession or status of the Editor.	Yákúb Ali, a young man who has passed the Entrance Examination, but never held any appointment.
Tone, politics, &c., of the Paper ...	Chiefly devoted to commercial matters and politics.

Name of the Paper ...	**Khair Khwah-i-'Am.**
Place and Press at which published ...	Amritsar city.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Lahora Singh, the son of a Bungai. Has always been employed as a copyist. Besides this paper he owns one published in Gurmukhi, "*Khálsa Dharm Parchárak.*"
Name, profession or status of the Editor.	Lahora Singh is also Editor.
Tone, politics, &c., of the Paper ...	Religious, politics and general news.

No. VII.

Name of the Paper ...	**Medical Mission Gazette.**
Place and Press at which published ...	Amritsar, Mission Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	100 Copies.
Name, profession or status of the Proprietor.	Dr. Henry Martyn Clark, M. D., of the Church of England Medical Mission.
Name, profession or status of the Editor.	Dr. H. M. Clark, M. D., of the Church of England Medical Mission.
Tone, politics, &c., of the Paper ...	Religious. To promote a knowledge of the work of the Medical Mission or other Mission work.

No. VIII.

Name of the Paper ...	**Mulki Akhbar.**
Place and Press at which published ...	Gujránwála. Qaumi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 copies.
Name, profession or status of the Proprietor.	1. Rám Lál, Khatri, of Jhang, School Master, Singh Sabha School. 2. Nabi Bakhsh, zamíndár of Jokalián in the Gujrát District (late teacher of the Islámia School).
Name, profession or status of the Editor.	Nabi Bakhsh. Is a man of low origin and ill-regulated disposition who was formerly connected with the local American Presbyterian Mission; afterwards with the local "Mackie" Press. He was suspected of being engaged in posting placards inciting Indian Muslims over the Armenian difficulties in March 1895. Shortly after the appearance of the "*Mulki Akhbár*" he was ostensibly dismissed by the Anjuman for publishing an intemperate article.
Tone, politics, &c., of the Paper ...	It was started apparently as an outlet for certain malcontent Municipal Commissioners and officials. The Editor is connected with certain persons who have a petty footing in the Púnch State, and he visited Púnch and Jummoo shortly after starting the *Akhbár* ostensibly to get subscriptions for Muslim "National" purposes, but in reality to try to procure backing for his paper. He is suspected of being advised and encouraged by one Karm Iláhi, formerly a Muharrir in the Jhang District establishment, but dismissed at the instance of Colonel J. B. Hutchinson, Commissioner. Karm Iláhi is a Gujrát man, and is said to be in charge now of a house at Jhelum belonging to Qázi Muhammad Aslam Khán, C. M. G. The original object of the newspaper was seemingly to ventilate unfavourable hints about the administration of certain Punjab districts, but since the local Anjuman has taken the Editor to task, its tone has been comparatively moderate, and local matters have not been touched upon. It is a print of no importance.

Name of the Paper ...	**Municipal and District Board Gazette.**
Place and Press at which published ...	Delhi, Iftikhár-i-Delhi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	350 copies.
Name, profession or status of the Proprietor.	Bashír-ud-dín Hasan and Sheikh Muhammad Ibráhím of Delhi.
Name, profession or status of the Editor.	Bashír-ud-dín Hasan.
Tone, politics, &c., of the Paper ...	This paper is a sincere and true sympathiser to the public a friend and adviser to the Municipal and District Boards It contains a collection of all political and social news and light reading from standard works in regular series, &c.

No. X.

Name of the Paper ...	**Nur-ul-Qoran.**
Place and Press at which published...	Kádián, in the Gurdáspur District.
Language and character in which published.	Urdu.
Period of publication ...	Quarterly.
Circulation ...	300 copies.
Name, profession or status of the Propriteor.	Mirza Ghulám Ahmad, zamíndár.
Name, profession or status of the Editor.	Siráj-ul-Haq, zamíndár, and a disciple of Mirza Ghulám Ahmad. Edits Mirza Ghulám Ahmad's literary works and circulates them.
Tone, politics, &c., of the Paper ...	Religious.

No. XI.

Name of the Paper ...	**Police Advocate.**
Place and Press at which published ...	Lahore. Sada-i-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	100 copies.
Name, profession or status of the Proprietor.	Syad Muhammad Ghiás-ud-dín, son of Muhammad Latíf, District Judge, and Syad Amír Ali, son of Wazír Ali, late Extra Assistant Commissioner.
Name, profession or status of the Editor.	Mír Nisár Ali, Shohrat, an employé of Syad Muhammad Latíf, District Judge.
Tone, politics, &c., of the Paper ...	Loyal. Supports the Police generally.

Name of the Paper ...	**Punjab Organ.**
Place and Press at which published ...	Wazirabad in the Gujránwála District. Atam Parkash Depôt Siálkot Gian Press.
Language and character in which published.	Urdu.
Period of publication ...	Three times a month.
Circulation ...	200 copies.
Name, profession or status of the Proprietor.	Diwán Atma Rám, Khatri, son-in-law of Rái Diwán Chand, proprietor of the Victoria Press, Siálkot. Professional status good. Family formerly employed in Jummoo.
Name, profession or status of the Editor	Diwán Atma Rám (as above).
Tone, politics, &c., of the Paper ...	Appears to be the organ of a local party in Wazirabad headed by Sikandar Lál, Dugal, formerly a member of the Municipal Committee. Is probably backed also by the Choprás of Sodhra and Wazirabad, of whom Lála Hari Chand, Tahsíldár, late Personal Assistant to the Commissioner of Excise, is a prominent member. Tone moderate and laid out to cater for the favor of the local authorities.

No. XIII.

Name of the Paper ...	**Sarpanch.**
Place and Press at which published ...	Amritsar, Azízi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	350 Copies.
Name, profession or status of the Proprietor.	Muhammad Dín, an unknown individual. Has been a private servant, was recently an applicant for Municipal employ on even ten rupees per mensem.
Name, profession or status of the Editor.	Muhammad Dín as above.
Tnoe, politics, &c., of the Paper ...	Political and social.
	Note.—The paper was really started in opposition to and to ridicule the *Ahluwália Gazette*, a local Urdu paper.

No. XIV.

Name of the Paper ...	**Resala Anjuman-i-Himayat Islam.**
Place and Press at which published ...	Lahore. Islámia Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	1,000 copies.
Name, profession or status of the Proprietor.	Anjuman-i-Himáyat Islám.
Name, profession or status of the Editor.	Shams-ud-dín, Kashmiri, Clerk in the Railway Department on Rs. 40 per mensem; also Secretary to the Anjuman-i-Himáyat Islám. The Editor is assisted by the well-known Wahábi, Maulvi Iláhi Bakhsh, Pleader.
Tone, politics, &c., of the Paper ...	Treats of religious matters, articles against Christianity &c. Proceedings of the Anjuman are also published therein.

Name of the Paper ...	**Siraj-ul-Hind.**
Place and Press at which published ...	Lahore. Aftáb-i-Punjab Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	100 Copies.
Name, profession or status of the Proprietor and Editor.	Siráj-ud-dín (works as a copyist in the Aftáb-i-Punjab Press on Rs. 20 per mensem).
Tone, politics, &c., of the Paper ...	Contains articles in favour of the Kashmir State. A very unimportant paper. Has ceased to exist.

Name of the Paper ...	**Tijarat Gazette.**
Place and Press at which published ...	Siálkot. Mufíd-i-Am Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	1,200 copies.
Name, profession or status of the Proprietor.	Karím Bakhsh, Kashmíri. His father is an Atár, or medicine-vendor, in the city and his brothers are weavers. Karím Bakhsh started as a book-binder, then opened a book stall, where he sold Vernacular School books and reprints of pamphlets. He is proprietor of the *Mufíd-i-Am Gazette,* a paper which was stopped for some time, but is about to be republished shortly as a weekly.
Name, profession or status of the Editor	Karím Bakhsh, Kashmíri, book-seller and printer.
Tone, politics, &c., of the Paper ...	This is a newspaper, an advertiser in which local and general news is also published.

No. XVII.

Name of the Paper ...	**Temperance.**
Place and Press at which published ...	Amritsar. National Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Name, profession or status of the Proprietor.	Harji Rám, Proprietor of the National Press at Amritsar.
Name, profession or status of the Editor.	Harji Rám; a fairly well-to-do printer. A man of no influence.
Tone, politics, &c., of the Paper ...	The advocacy of temperance, and ordinary local matters.

No. XVIII.

Name of the Paper ...	**Temperance Gazette.**
Place and Press at which published ...	Amritsar. Jagjít Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Naráin Singh, a general merchant carrying on business in the Hall Bazár.
Name, profession or status of the Editor.	Naráin Singh; a fairly well-to-do merchant and a quiet loyal subject of the Government.
Tone, politics, &c., of the Paper ...	The advocacy of temperance, local news and the advertisement of the Proprietor's business.

No. XIX.

Name of the Paper ...	Vakil.
Place and Press at which published ...	Amritsar. Rose Bazár Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	600 Copies.
Name, profession or status of the Proprietor.	Ghulám Ahmad, Mukhtár.
Name, profession or status of the Editor.	Ghulám Ahmad, Mukhtár. Little is known of this man. He recently came from Siálkot.
Tone, politics, &c., of the Paper ...	The tone so far has been decidedly antagonistic to local officials. The Proprietor is said to have no means, and the paper may collapse after the erections.

No. XX.

Name of the Paper ...	Zamindar.
Place and Press at which published...	Lahore. Khádim-ul-Tálim Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	600 Copies.
Name, profession or status of the Proprietor.	Mahbúb Alam, Proprietor of the *Paisa Akhbár.*
Name, profession or status of the Editor.	Mahbúb Alam.
Tone, politics, &c., of the Paper ...	This is a journal on subjects connected with agriculture horticulture and veterinary science.

No. XXI.

Name of the Paper ...	**Zubdatul Akhbar.**
Place and Press at which published ...	Lahore. Zubdatul Press.
Language and character in which published.	Urdu.
Period of Publication ...	Weekly.
Circulation ...	1,000 Copies.
Name, profession or status of the Proprietor.	Hakím Ghulám Nabi, Native Physician. Got sanad *Zubdatul Hukma* from the Punjab University in 1872.
Name, profession or status of the Editor.	Rauf Khán, a native of Bhopál State, residing at Lahore since a year.
Tone, politics, &c., of the Paper ...	Ordinary newspaper like other vernacular papers.

[Confidential.]

Report by the Assistant to the Inspector-General of Police, Punjab, dated Lahore, 30th April 1896, on the Vernacular Press of the Punjab for the year 1896.

THE report is submitted in accordance with the orders of the Government of India, contained in Resolution No. 23—1195-1206, dated 27th July 1880 (Home, Revenue and Agricultural Department).

2. Seventeen newspapers were started during the year. The following is a list of them :—

1.	*Aftab-i-Hind*	published at	... Jullundur.
2.	*Akhbar-i-Doaba*	"	... Hoshiarpur.
3.	*Akhbar-i-Middle School*	"	... Delhi.
4.	*Alrafiq*	"	... Amritsar.
5.	*Arorbans Gazette*	"	... Lahore.
6.	*Arya Gazette*	"	... "
7.	*Christian Advocate*	"	... Gujranwala.
8.	*Jahan Numa*	"	... Amritsar.
9.	*Jauhar-i-Hind*	"	... Rewari (in the Gurgaon District).
10.	*Mohyal Gazette*	"	... Jhelum.
11.	*Punjab Theosophist*	"	... Lahore.
12.	*Rafiq-i-Hindustan*	"	... "
13.	*Sanatan Dharm Gazette*	"	... "
14.	*Shokh Nigar*	"	... Umballa.
15.	*Shudhi Patr Khalsa Dharm Parkashak*	"	... Lahore.
16.	*Swedesh Vastu Parcharak*	"	... "
17.	*Taza Akhbar*	"	... Pind Dadan Khan (in the Jhelum District).

The newspapers which ceased to appear during the year under review were as follows :—

1.	*Akhbar-i-Baqaria*	published at	... Umballa.
2.	*Akmal-ul-Akhbar*	"	... Delhi.
3.	*Feroz*	"	... Amritsar.
4.	*Khair Khwah-i-'Am*	"	... "
5.	*Khalsa Dharm Parcharak*	"	... "
6.	*Military News*	"	... Ludhiana.
7.	*Municipal and District Board Gazette*	"	... Delhi.
8.	*Police Advocate*	"	... Lahore.
9.	*Sarpanch*	"	... Amritsar.
10.	*Shokh Nigar*	"	... Umballa.
11.	*Temperance*	"	... Amritsar.
12.	*Temperance Gazette*	"	... "

3. The principal subjects discussed by the Vernacular Press during the year 1896 were as follows :—

(*a*) The Armenian outrages.
(*b*) Egypt and the Soudan Expedition.
(*c*) Scarcity in the Punjab.
(*d*) Agricultural Indebtedness.
(*e*) Religious excitement.
(*f*) Kine-slaughter.
(*g*) Cases between Europeans and Natives.
(*h*) The Congress movements.
(*i*) Afghanistan.
(*j*) Kashmir.
(*k*) Affairs in Native States.
(*l*) Criticism of British rule in India.
(*m*) General.

The Armenian outrages.

THE comments of the Muhammadan section of the vernacular press on the Armenian and Cretan affairs were of a generally violent and anti-Christian character, more or less veiled on occasions under expressions of loyalty towards the British Crown. Considerable stress was laid on the alleged position of the Sultan of Turkey as Caliph or spiritual head of the Muhammadan world, and the attitude to be adopted by the Indian Muhammadans towards their temporal and spiritual rulers respectively was freely discussed. The following are examples of the style of writing indulged in on the subject. The "*Dost-i-Hind*" (Bhera), of the 10th January 1896 in an article on Turkey and the European powers remarked that if God wished to bring about a general revolution in the world, and it would appear as if such was His will, it was certain that a struggle between the Cross and the Crescent was inevitable. Modern enquiries had shown that the Muhammadan population in the world amounted to 940 millions, while the Christians numbered only 380 millions. It would be shortly seen how streams of blood would flow in the world, and the Muhammadans who had been cowed during the past few centuries would rise again. The Almighty would not allow much time to drunkards sunk in vice. The cup of European iniquity was filled to the brim, and they were bound to come to grief.

The following appeared in the *Chaudwin Sadi* (Rawalpindi), of the 23rd November 1896 :—The desire for a religious war has sprung up in the minds of the bigoted Christians. They must, however, remember that a similar desire is shared by the Turks, Arabs and Khurds who are only waiting for a hint. The result of this war will be that the surface of the earth will be reddened with human blood.

A correspondent writing to the *Siraj-ul-Akbar* (Jhelum) expressed himself as follows :—

"Next to God and the Prophet the Indian Muhammadans revere Her Majesty the Queen-Empress, under whose beneficent rule their lives and property remain secure. But morally they feel bound to express their sympathy towards the Sultan who is their spiritual head. Although the Indian Muhammadans pray that the reign of the Queen-Empress may continue for ever, yet their desire is that the kingdom of the Caliph of the faithful may also endure."

The *Chaudwin Sadi* (Rawalpindi), of the 23rd November 1896, remarked : "The bravery and devotion displayed by the Turks during the Crusades is still fresh in the memory of the world. The time is approaching when a *jehad* similar to that waged during the VIth century of the Muhammadan era will again have to be undertaken. The Muhammadans regard the Sultan as their Caliph, as he is their spiritual leader and the guardian of their sacred places."

The attitude assumed by Mr. Gladstone in his remarks regarding the Sultan, more especially the expression. "The great assassin", caused much undoubted annoyance to the Muhammadans in India and called forth a torrent of abuse which was also extended to a section of the English clergy. In this connection a correspondent to the *Chaudwin Sadi* of the 8th March 1896 wrote:

"Oh wretched Gladstone, oh faithless (be imán) clergymen. Do not regard the Muhammadan Empire with contempt, for the Lord alone knows how long those that are small will remain small, or how long the great will remain great."

Certain remarks made by the Bishop of Lahore in the course of a sermon at the beginning of the year also gave offence.

The failure of the European Powers to arrive at a decision in regard to the Eastern question was interpreted as a political victory for the Sultan and a defeat to English diplomacy. In regard to the actual treatment of the Armenian subjects by the Porte, comparisons favorable to the Turks were drawn with the punishment meted out to the mutineers in India during 1857, and the case of the Jews in Russia.

Egypt and the Soudan Expedition.

The decision of the Home Government to charge the cost of the native contingent sent to Egypt against the Indian revenues was unanimously condemned by the vernacular press.

The *Punjab* (Amritsar), of the 26th May 1896, considered that the strength of the Native Army was already insufficient for the requirements of the country, and that it was mistaken policy to withdraw troops from India for service abroad. The *Akhbar-i-Am* (Lahore), of the 17th July 1896, expressed similar views, and added that any considerable reduction in the garrison might tempt Russia and France to advance on the Afghan and Burmah frontiers respectively.

The policy of England in regard to the Soudan was stigmatised as selfish. In this connection the *Paisa Akhbar* (Lahore), of the 20th June 1896, wrote as follows: "To involve Egypt in difficulties from mere selfish motives regardless of the loss of life and property that the expedition will entail on that country, and in the face of this to pose as her well-wisher, displays the utmost shamelessness, dishonesty and selfishness on the part of England." The *Chaudwin Sadi* (Rawalpindi), of the 23rd May 1896, expressed itself in a somewhat similar strain: "In reality England has undertaken the Soudan Expedition in order to tighten her grip on Egypt If she succeeds in conquering the Soudan, she will find it necessary to spread Christian civilization and enlightenment there, and this will furnish a further excuse for prolonging her occupation of Egypt."

The *Punjab* (Amritsar), of the 12th May 1896, remarked that it had expected from the outset that Indian troops would be sent to the Soudan, as had been done on all occasions where bravery and valour were required instead of stratagem and artifice; that the English soldiers led those who ran away and followed those who fought. It was only the Indian "niggers" who acquitted themselves creditably on such occasions.

Scarcity in the Punjab.

The scarcity existing in the Punjab throughout the greater portion of the year culminating towards the end in actual famine in certain parts of the Province was an opportunity not to be lost by the Editor of the ordinary vernacular paper for indulging in hostile criticism of the Government and exaggeration of the situation.

Writing as early in the year as the 27th of January the *Rahbar-i Hind* (Lahore), in an article on the partial failure of the winter rains, remarked that the poorer classes in the towns and more especially in the villages were in distress and becoming a source of danger, and that Government should either provide them with the necessities of life or shoot them. Having regard to the hard-heartedness of the English, the Editor fancied that the latter suggestion would most likely be adopted.

Of the measures recommended to alleviate the prevailing distress and to ameliorate the condition of the people, the following were among those most generally advocated:—

(*a*) The total remission of the land revenue.

(*b*) The extended grant of takkavi advances.

(*c*) The prohibition of the export of grain.

(*d*) Direct Government interference to prevent prices being unduly raised by the grain dealers.

(*e*) The opening out of forest reserves for grazing purposes.

(*f*) The reduction of Military and Frontier expenditure and the discontinuance of the Amir's subsidy.

The *Akhbar-i-Am* (Lahore), and the *Rahbar-i-Hind* (Lahore), of the 12th and 18th June 1896, respectively, complained that the rate of wages paid on famine relief work was insufficient, and the former paper added that the people preferred death from starvation to seeking shelter under the benevolence of Government; that while Government could not afford to provide relief for the poor who were not Christians, it was able to waste large sums of money in supporting the English clergy.

Among other charges brought against the Government was that of not fully realizing the gravity of the situation.

The *Akhbar i-Am* (Lahore), in an article dated 24th September 1896, regretted that the Famine Relief Fund should have been diverted from the purpose for which it was originally raised and spent on political objects. The Editor added that even if the Fund had been available, it would probably not have been spent on relief works, which in ninty-nine cases out of a hundred were designed for the benefit of Government as a means of procuring cheap labour; that the present system of affording relief amounted to oppression, seeing that the people so employed were underpaid and lost their self-respect into the bargain.

The Bania class came in for a fair share of hard words, as might be expected, being accused of keeping up prices without sufficient justification, and withholding large stores of grain from the starving masses They were threatened with murder, plunder and various other penalties if they continued to persist in this course.

Comparisons, unfavourable to Government, were drawn between the existing state of affairs and those that obtained under the Muhammadan rulers of India.

The action taken by the Bahawalpur State in prohibiting* the export of grain was applauded. The *Akhbar-i-Am* (Lahore), of the 3rd November 1896, however with more sense than characterised the utterances of its contemporaries, pointed to a case which had occurred in Jind territory where a Tahsildar had endeavoured to regulate local prices by fixing the rate at which grain should be sold, with the result that the dealers had discontinued importing further supplies.

*The prohibition was afterwards withdrawn.
L. W. D.

It is interesting to note that the National Congress did not altogether escape criticism. The *Victoria Paper* (Sialkot), of the 8th October 1896, advised the promoters of that movement to desist from long-winded resolutions and take up the more practical duty of relieving their famine-stricken brethren.

Exaggerated statements regarding the increase of crime, the occurrence of grain riots and cases of dakaity in various parts of the country appeared from time to time in the columns of certain papers. The *Hamdard-i-Hind* (Lahore), of the 12th October 1896, stated that the people of the Ferozepore District had taken to slaughtering cows and eating beef to save themselves from starvation, the necessity for this sinful act being laid to the charge of the grain-dealers.

The *Taj-ul-Akhbar* (Rawalpindi), of the 24th October 1896, related an incident said to have occurred in the Meerut District where a father and mother had been driven by distress to sell their children, and had afterwards in a fit of despair committed suicide themselves. Such cases, the Editor added, were of frequent occurrence, but did not find their way into the papers.

The Missionary body were generally accused of taking advantage of the situation to purchase young children from the starving parents in order to convert them to Christianity.

But little gratitude was expressed at the efforts of the authorities to meet the situation. The *Paisa Akhbar* (Lahore), of the 28th November 1896, referring to the Queen's message, remarked that the verbal sympathy expressed by Her Majesty, the Secretary of State and the Viceroy would not save the poor from dying of hunger, and that the people were becoming discontented at the heartlessness displayed by the officials.

The refusal of the Lord Mayor to open a Famine Fund in England until advised by the Secretary of State of the necessity of such a step was criticised, and the alleged indifference of the British public to the sufferings of their Indian fellow-subjects was unfavourably compared with the action of Russia in offering to import grain into India free of cost.

As a specimen of picturesque writing, the following taken from the *Tribune* of the 24th October 1896 is worth recording :—

"It was the most pathetic sight that could be imagined, that of wee-pale, looking children, not old enough to be conscious of nakedness, scanning the heavens with deep anxiety depicted on their faces and discussing the prospect of a shower among themselves in a tone that showed how prematurely wise hunger had made them."

Agricultural Indebtedness.

Very little appeared in the vernacular papers regarding this subject. The *Chauawin Sadi* (Rawalpindi), of the 23rd July 1896, was of opinion that the separation of the duties of the Munsifs from those of the Tahsildars was the real cause of the ruin of the agricultural classes, and expressed itself as follows: "The Tahsildars alone have an opportunity of coming into contact with the zamindars and forming an estimate of their condition. It is the Tahsildar who sees how the Shahukars suck the blood of the people like so many leeches, how the agricultural classes are starving and how the land which had been in their possession for generations is gradually passing into the hands of the usurers. The Munsifs on the contrary know little or nothing regarding the condition of the Agricultural classes. They serve as mere instruments for transferring the land from the peasant to the Shahukar. Nearly all the Munsifs in the Punjab belong to the money-lending class, towards whom they display undue partiality."

The *Rabbar-i-Hind* (Lahore), of the 14th May 1896, made a similiar complaint.

The same paper in its issue of the 3rd February 1896 published an article with a view to proving that the rules regulating the grant of takkavi advances were unfavourable to the agriculturists, who were victimised owing to the exactions of the subordinate Revenue officials. The Editor added that it was better to borrow from the money-lender at 2 per cent. per mensem than to take a loan from Government at 8 annas per cent. per mensem.

Religious excitement.

The Punjab was unusually free from any circumstances tending to cause ill-feeling between Hindus and Muhammadans during the year under review, and the only case in which excitement was roused was one which occurred in the Hissar District, where the Hindus became dissatisfied with the action of the Deputy Commissioner (a Muhammadan) in sanctioning the erection of some sheds for the use of certain Muhammadan Basatis, and to mark their displeasure closed their shops and proclaimed a Hartal.

The matter was warmly taken up by the Hindu and Muhammadan papers, both of the Vernacular and Anglo-Vernacular press, and a good deal of intemperate language was employed. The Hindu organs especially endeavoured to lend a religious complexion to the case and to aggravate matters by giving publicity to unfounded rumours that the Muhammadans had slaughtered a cow. Personal attacks on the character of Kazi Muhammad Aslam, the Deputy Commissioner, appeared with some frequency, and his transfer to another district was demanded. On his transfer to the Judicial line some time later at that officer's own request the Hindu papers claimed to have scored a victory.

Writing on the general subject of the relations existing between the Muhammadans and Hindus in India the *Chaudwin Sadi* (Rawalpindi), in its issue of the 15th January 1896, remarked that the Muhammadan rulers of India during a period extending over nearly ten centuries had done all in their power to conciliate the Hindus, but without success. They had given them a large share in the government of the country, had respected the conservative principles of their religion, and being men of broad and liberal views had even eaten from the hands of the *Mushriks* (Pagans) and taken their daughters in marriage. In spite of this, however, the Hindus had never at heart become reconciled to them, and considered that mere contact with a Muhammadan involved polution.

There is little doubt that articles of this nature are published with the express object of causing annoyance to the opposite party.

Kine-slaughter.

The usual local complaints appeared from time to time in the columns of the Hindu vernacular papers regarding the slaughter of cattle and the exposure of beef. On the other hand the Muhammadan journals asserted that the Hindus were increasing their demands and endeavouring to get the practice of kine-slaughter put down altogether even in places such as Peshawar, where the population was principally Muhammadan and where the custom had been in existence from time immemorial.

Writing on general question the *Singh Sahai* (Amritsar), of the 8th July 1896, remarked that the Hindus had grown lax in the observance of their religion, and that in order to affect a trifling saving they preferred to purchase meat slaughtered by Muhammadans to that killed by the jhatka process, which was more expensive. In so doing all meat-eating Hindus had practically become Muhammadans.

The *Punjab Samachar* (Lahore), of the 5th July 1896, asserted that the Hindus did not desire the total suppression of kine-slaughter, which was moreover impracticable; all they wished was that the sacred animal should be slaughtered with due secrecy and regard for their feelings.

Cases between European and Natives.

Only one case, that in which a Mr. Roy of Lahore was convicted for causing the death of a dhoby and sentenced to two years and ten months' imprisonment, attracted any particular share of attention. Various highly-coloured accounts of the occurrence appeared in several of the vernacular papers; but on the whole the sentence passed on the accused was accepted as adequate. The *Umballa Gazette* (Umballa), of the 29th September 1896, remarked the Government acted impartially when dealing with Europeans, but in cases where natives were concerned it behaved like a tyrant, and that Europeans who murdered natives escaped punishment on producing a certificate to the effect that the deceased was suffering from an enlarged spleen. The *Rahbar-i-Hind* (Lahore), dated 13th August 1896, urged that the people should continue to agitate till the privilege of trial by mixed juries was conceded by Government.

The *Akhbar-i-Am* (Lahore), of the 27th November 1896, with more moderation than usually characterises its writings, remarked that it was impolitic on the part of the Native press to advise their fellow-countrymen to resort to violence when dealing with Europeans and Eurasians on the ground that the latter would not otherwise learn to respect them. Such writing the Editor added was calculated to produce an effect the reverse of desirable, and it would be more politic to put Englishmen to shame than to give such useless advice.

The Congress movements.

There was again a marked decrease in the amount of attention devoted by the vernacular press to this movement, the principal notices which appeared on the subject being published in the columns of those papers belonging to the Muhammadan interest. These were for the most part of a distinctly hostile nature. The *Sada-i-Hind* (Lahore), of the 13th January 1896, was in favour of the higher appointments in the Government service being reserved for Europeans. The Editor added that the British Parliament must be aware that the Muhammadan community had held aloof from the Congress, and that the small number of Muhammadans who had joined it had done so from motives of self-interest and were in no way representative of the general body. The *Rahbar-i-Hind* (Lahore), of the 2nd March 1896, declared the Congress to be an assembly of lawyers and Hindus taken up with their own affairs to the exclusion of those of the country at large.

The *Sada-i-Hind* in a later issue dated the 9th March 1896 adopted the view that though the ostensible object of the Congress was to bring the various races of India into closer union and to form them into one nation, so far from having attained this end it had actually widened the gulf between the Muhammadans and Hindus.

The *Chaudwin Sadi* (Rawalpindi), dated the 23rd September 1896, published a letter from a correspondent, who advised the Muhammadans to hold aloof from the movement, as by joining it they practically admitted the right of the majority to over-ride the wishes of the minority. He therefore advised his co-religionists to decline to recognise a representative system under which they would be required to bow down before another class who would be certain to ignore their claims.

The *Tribune* as usual posed as the local champion of the Congress, but there was nothing in its writings on this subject to specially distinguish them from what had appeared in its columns in previous years.

Afghanistan.

The annexation of Kafiristan formed the principal subject of comment in regard to Afghan affairs, the Amir's policy in this respect being not unnaturally approved of by the Muhammadan papers, who condemned the agitation got up by a certain section of the English public to protest against the attitude of non-intervention assumed by the British Government. It was urged that Kafiristan was beyond the sphere of British influence and that the Amir had as much right to annex it as the English had to enter Chitral, a view which was also accepted by one of the Hindu papers, the *Akhbar-i-'Am* (Lahore), in its issue of the 22nd January 1896. This latter paper, however, expressed itself as opposed to the continuance of the Amir's subsidy, on the grounds that the Afghans were not to be trusted and the money would be wasted.

The *Paisa Akhbar* (Lahore), in an article dated the 12th September 1896, praised the Amir for the successful manner in which he had conducted his relations with Russia and England, and advised His Highness to turn his attention to questions of internal policy and the amelioration of the condition of his subjects.

The *Tribune* in its issue of the 14th November 1896 gave publicity to a mischievous rumour to the effect that preparations were being made for another frontier expedition. Its remarks are worth quoting: "The air is thick with rumours that extensive preparations are being swiftly and silently made for a frontier campaign. The scale of arrangements show that it is no mean foe against whom the troops are getting ready. Has an ultimatum been sent to the Amir in connection with his breach of the Durand Agreement?"

An equally absurd story regarding the alleged reception by the Amir of certain gifts said to have been presented to him in darbar by the British Envoy on behalf of the Queen appeared in the *Punjab Samachar* (Lahore), of the 6th December 1896. The incident is described as follows :—"It is said that Her Majesty recently sent a present consisting of a crown and a sword to the Amir on the occasion of his assuming the title of 'Zia-ul-Millat-wa-ud-din.' When the

British Envoy presented these articles in darbar, General Ghulam Haidar Khan took the crown and placed it on his own head, and fastened the sword round his waist. The British Envoy protested, on which Ghulam Haidar replied: 'The Amir wears the crown and sword given him by God, as His Highness is the master of an empire granted to him by God, while the crown and sword sent by the Queen are worthy only of humbler men like myself.' The Amir was pleased at this reply and remarked 'Ghulam Haidar, you have done well and understood well.' This story was possibly connected with the Amir taking over the insignia of the K. C. M. G. sent for Sardars Habibulla and Nasrullah Khan.

Kashmir.

During the year a series of attacks on the personal character of the Maharaja of Kashmir and his favorite Wazir Lachman were published in the *Hamdard-i-Hind* (Lahore). These were on occasions of a distinctly gross and libellous character, and resulted in the prosecution by the Kashmir State of the Editor, Pandit Sarb Dyal, a book-seller at Lahore. The case was still pending at the close of the year, but has since resulted in the conviction of the accused and his being sentenced to imprisonment for two months. The paper has also ceased to exist.

The *Kaisari Akhbar* (Jullundur), of the 29th February 1896, in defending the Maharaja remarked that if His Highness was not exactly an angel, he at least bore a higher character than most Ruling Chiefs.

An absurd rumour was published in some of the papers that Raja Sir Amar Singh having become enamoured of a Muhammadan prostitute had embraced Islam. The *Bharat Sudhar* (Lahore) suggested in this connection that the lady was possibly a relation of the Sultan of Turkey.

As usual, several journals, notably the *Victoria Paper* (Sialkot), urged the restoration of the Maharaja to his original position. The *Mulla Dopiaza* (Lahore), of the 25th January 1896, remarked His Highness had originally been deprived of his powers for five years, and that the reason why these had not been restored on the expiration of that period was that the official year was equivalent to at least ten ordinary years.

The *Taj-ul-Akhbar* (Rawalpindi), of the 11th January 1896, accused the Government of India of injustice towards the Kashmir State in the matter of the Gilgit Agency charges.

The usual complaints were also made that the Hindus held a monoply of all the appointments in the State and that the Muhammadans were being gradually ousted from employment.

Affairs in Native States.

Matters connected with the administration of Native States received their usual share of attention, but the comments on this subject, which appeared from time to time, disclosed nothing of an original character.

The usual argument of the unnecessary interference on the part of Political Agents, as in former years, formed the basis for a general condemnation of the attitude adopted by Government towards its Feudatories. The following extract from the *Shumali* (Gujrat), of the 21st March 1896, is a fair specimen of the style of writing indulged in on the subject :—

"The crusade on which the Political Agents have embarked during the past few years against the Native States is creating a great deal of silent discontent throughout the length and breadth of India. It is true that some Native Chiefs know nothing beyond oppressing their subjects and leading a life of pleasure, and that the existence or non-existence of such Chiefs makes no difference. The interference of Government in the case of Rulers of this type is unexceptionable, but unfortunately such action proves injurious to the interests of Government itself. Government may, when deposing a Native Chief, do all in its power to convince the people that it has taken such action owing to the Chief being a tyrant; but a mere assertion to this effect does not suffice to satisfy the public.

The present policy of condemning the Native Chiefs unheard is a very dangerous one. The Native Chiefs are not as a class fools, and if they give themselves up to a life of pleasure it is because Government allows them to live in peace (*sic*). The action of Government in deposing a Chief every now and then will, however, open their eyes and lead them to devise measures for their safety. The policy which resulted in a crop of troubles with America, China, Turkey and the Transval is being pursued in India. There is no knowing as to when and what sort of trouble this policy will produce. Government should therefore devise some means to regain the confidence of the public which it has lost."

The *Akhbar-i-Am* (Lahore), of the 4th March 1896, warned the Native Chiefs of the danger of not keeping pace with the times, and added that if a Ruler was able and enlightened, he would not allow his subjects to become discontented and so afford the Political Agent an opportunity of interfering.

The usual remarks regarding the evil effects of an English education on the younger Chiefs, their alleged partiality for undesirable acquaintances, and their devotion to sport to the neglect of their legitimate duties appeared at intervals.

Of the Native States outside the Punjab the affairs of Bhartpur and Jhallawar attracted a certain amount of attention, the view taken being that these Chiefs had been treated with a want of consideration by the Supreme Government.

During the month of September it was persistently rumoured by certain papers that a Resident was to be appointed to Patiala owing to the mismanagement prevailing in that State, and the Maharaja was advised to reform his ways.

A series of complaints against the Nawab of Loharu, Superintendent of the Maler Kotla State, appeared in the columns of the *Rafiq-i-Hind* (Lahore), of the 23rd September 1896, and found an echo in several other papers, including those of the Anglo-Vernacular Press.

The *Punjab Samachar* (Lahore), dated the 12th April 1896, denounced the practice followed by some Rulers of subsidising newspapers to write in their favour. In this connection the *Akhbar-i-Am* (Lahore), of the 2nd November 1896, remarked that a large number of Editors had visited Patiala on the occasion of the Dasehra festival, and that the State authorities, acting on the principle that it was as well to stop the mouth of a dog with a morsel of bread, had presented Rs. 100 to each member of this mischievous fraternity.

Criticism of British rule in India.

Under this head the principal subjects noticed were :—

(*a*) The pressure of taxation.

(*b*) The permanence of British rule in India.

(*c*) The indifference displayed by Government towards the natives.

(*d*) Viceregal tour.

The following extracts taken from articles which appeared on the above subjects will give some idea of the general tone adopted by the Vernacular press in regard to these questions :—

The *Koh-i-Nur* (Lahore), of the 14th January 1896, remarked as follows in regard to (*a*) : " India has sufficiently filled the belly of Government and made it the wealthiest of all Governments in the world " * * * "If you remain silent Government will lose nothing ; on the contrary, its belly will be filled and your house will be ruined. Nay, your head shall be shaved with a blunt razor. Feel with your hand and see if any hair be left. If any is still there, rest assured that it is about to be removed and that your head shall be clean shaven."

Writing on the permanence of British rule the *Doaba* (Hoshiarpur), of the 1st February 1896, had the following: "It is essential for the stability of a Government that its subjects should be contented, its army efficient, and its finances flourishing. The position of the Government of India is the reverse of strong in each of these respects. The revenue is wasted on useless objects, and whatever money is saved is remitted to England, with the result that the financial situation is invariably unsatisfactory. The Military power of the Government is weak compared with that of the Western Powers; while, as regards the contentment of the people, the authorities are utterly indifferent to the matter. If Government desires the permanence of its rule in India it should treat the people with consideration and endeavour to win their affection."

On the subject of the alleged indifference with which the natives were treated the *Akhbar-i-Am* (Lahore), of the 3rd June 1896, wrote: "A European soldier has as much authority over the natives of India as a Deputy Commissioner, a Lieutenant-Governor, or a Viceroy, seeing that a soldier can murder a native with as much impunity as any of these officials. Even-handed justice is done in cases in which both parties are Europeans, but what the people of this country require is that justice should be impartially administered in cases between Natives and Europeans * * * "Let the natives open their eyes and see in what light the Congress movement is regarded. Let them ask for the privileges for which they are fitted. Government has made them Judges so that they may rack their brains by day and pass sleepless nights. They have been created Members of Council, that they may talk to their heart's content. Government has made them Municipal Commissioners, that they may cut the throats of their fellow-countrymen. What more do they require?"

The *Paisa Akhbar* (Lahore), of the 1st August 1896, published the following: "In cases between Europeans and Natives the latter are at times punished even more severely than the law provides for, while Europeans charged with the most heinous offences against Natives are let off with a mere nominal punishment. * * * * "The grievances of the Natives are that they are debarred from the higher posts in the Civil and Military services; they are kept in the dark in regard to the expenditure of the revenue and matters relating to peace and war" * * * "Lord Lansdowne acted with utter disregard to native opinion in granting the Exchange Compensation Allowance, while Lord Salisbury has saddled India with a portion of the cost of the Suakim Expedition."

The *Akhbar-i-Am* (Lahore), remarked that the cold weather tours of the Viceroy were a farce and afforded no opportunity for His Excellency to acquaint himself with the actual condition of the people. Similarly the *Paisa Akhbar* (Lahore), of the 21st November 1896, regarded these tours as mere pleasure trips, undertaken chiefly for the purpose of sport; and added that the people were unable to obtain access to the Viceroy on such occasions and even if their petitions reached him they were invariably transferred for disposal through the Political Agent to the very officials against whom the complaint was made.

General.

Among other subjects that attracted a brief share of notice were:—

(*a*) The Cotton duties.
(*b*) Provincial Legislature.
(*c*) The Moplah riots.
(*d*) The Yusaf-ud-din case.
(*e*) Indians in Natal.

The imposition of the cotton duties was generally regarded with unpopularity and condemned, and the so-called system of government by mandate ridiculed.

Several papers expressed the hope that the establishment of a Legislative Council for the Punjab would no longer be delayed, as the people were advancing in education and had already given proof of their capacity for Local Self-Govern-

ment. The *Punjab Samachar* (Lahore), of the 7th June 1896, remarked in this connection that the Punjab stood in the same need of such a Council as a man's body did of a soul or an engine of steam.

In regard to the Moplah disturbances the *Chaudwin Sadi*, (Rawalpindi), of the 8th April 1896, stated that more than a hundred helpless men had been slaughtered with greater brutality than was shown towards dogs. The *Punjab* (Amritsar), of the 5th May 1896, writing on the same subject added that according to English law persons guilty of rebellion were liable to be put to death in a most cruel manner and that a hundred Moplahs had been parched like grain and their bodies brutally burnt.

The decision of the Punjab Chief Court in regard to the extradition of Yusaf-ud-din, a native of Hyderabad, who was accused of attempting to bribe a Foreign Office official, was regarded as a dangerous infringement of the right of Native States to protect their own subjects, and the Nizam was advised to exert himself to the utmost to have the ruling set aside.

On the subject of Indians in Natal the *Taj-ul-Akhbar* (Rawalpindi), of the 29th August 1896, wrote as follows:—" Great oppression is being practised, and if this state of things continues, British rule will become synonomous with tyranny, and eventually the ship of State will collide against the rock of dissatisfaction and fall to pieces. Europeans and Natives are treated differently, not only in India, but in all countries where the Natives of India happen to be British subjects. The difficulties under which the Natives labour are not taken into consideration, and their grievances are treated as imaginary. Even the Jews were not regarded with such dislike and hatred as are the Natives of India in the Colonies."

There was again no marked change either for the better or for the worse in the tone of the Vernacular press of the Province during the year under review.

One paper, the *Hamdard-i-Hind* (Lahore), was prosecuted for a breach of the Press Act (Act XXV of 1867) in omitting to show the name of the printer and place of publication, and was fined Rs. 180.

The language indulged in by several of the Vernacular papers was occasionally of a distinctly coarse nature, though not amounting to actual indecency, except in one instance where the proprietors of the *Mulla Dopiaza* (Lahore), and the *Rafiq-i-Hindustan* (Lahore), having fallen out, abused one another through the medium of their respective organs. The question of prosecuting these papers was considered, but was not proceeded with. The following paragraph taken from the *Tribune* (Lahore), of the 29th August 1896, is an interesting commentary on the character of a certain section of the native press:—

" We doubt if even the precarious section of the Vernacular press in Lahore ever occupied a lower place in the estimation of the public than it does now. Low caste adventurers who could not earn a regular living even as day-labourers and huqqa-bearers may be seen elbowing their way into the ranks of journalists. In the old days when some unscrupulous wealthy person had some score to pay off, or a grudge to satisfy, he hired *Gundas* to effect his purpose. Now-a-days the practice seems to be to start a paper, involving much less cost and risk, and keep up a continuous stream of venomous slander until the enemy is 'broke' or gives in. Of course, these papers have no regular subscribers nor do they come out regularly. But still their very name of *Akhbar* invests them with some influence in the eyes of the ignorant public, and therefore the poisonous things that appear in them, however incredible and palpably absurd they may be, give rise to a deal of talk and speculation among the uneducated people in the city, consequently causing great distress and pain to the victims they refer to. Cannot the educated and respectable portion of the inhabitants combine to put down this pestiferous manifestation of gutter journalism? The public knows the *dághi* prints, and if it resolve to purge the local vernacular press of them it is bound to succeed in a few months."

An interesting feature in the history of the journalism of the Province is the steady growth year by year in the number of Anglo-Vernacular papers published to meet the increasing demands of the English-educated native turned out by our schools and colleges. For some time the *Tribune* was the only representative of this class, which now numbers nine. Some of these papers are published under separate management, others are run in conjunction more or less with certain vernacular prints.

Only one of these papers, the *Punjab Observer*, represents the Muhammadan interest, the others being owned by Hindus. Their general tone in regard to accuracy and good taste is somewhat in advance of the average of their vernacular contemporaries. It was found necessary during the course of the year to correct by occasional Government press memos. some of the more glaring misstatements published by certain of these papers, notably the *Hindu Advocate* and the *Tribune*, a measure which was not appreciated by the journals at fault.

Punjab Government Press, Lahore—3-5-97—60.

SUPPLEMENT A.

Alphabetical List of Anglo-Varnacular and Vernacular Newspapers published in the Punjab in the year 1896.

Supplement A.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1896.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	REMARKS.
	Anglo Vernacular Newspapers.				Rs. A. P.				
1	Anglo-Vernacular Paper or the Interpreter.	English	Lahore ...	Weekly ...	2 0 0	1,000	Muhammad Shams-ud dín, Sháiq.	Muhammad Shams-ud-dín, Sháiq.	Seldom writes on politics.
2	Arjuna with which Peoples' Journal is incorporated.	English	Lahore ...	Do. ...	4 0 0	700	Pandit Mukand Rám ...	Pandit Gobind Sahái, son of the Proprietor.	Is often intemperate in tone: its object is to refute what the *Observer* writes.
3	Arya Messenger ...	English	Lahore ...	Do. ...	2 8 0	400	Arya Samáj, Lahore ...	Báwa Chajju Singh ...	A religious paper of the sect it describes.
4	Arya Patrika ...	English	Lahore ...	Do. ...	2 8 0	260	Ditto ...	Arjan Singh ...	Ditto ditto.
5	Harbinger ...	English	Lahore ...	Fortnightly	2 8 0	200	Lála Durga Parshád ...	Lála Durga Parshád ...	Loyal in tone.
6	Hindu Advocate ...	English	Lahore ...	Weekly ...	7 8 0	Not known.	Sardár Partáb Singh ...	Govindar Náth Bose ...	It is particularly an advocate of Native States, and mainly interests itself in the cause of Sikhs.

List of Anglo-Vernacular Newspapers published in the Punjab during the year 1896—concluded.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	REMARKS.
	Anglo-Vernacular Newspapers—concld.				Rs. A. P.				
7	Observer ...	English.	Lahore ...	Weekly ...	9 0 0	1,200	Khwája Ahad Shaw, a wealthy merchant of Ludhiána.	Mr. W. Wallace ...	This paper is popular among Muhammadans only and disliked by Hindús, its tone being considered offensive to their feelings.
8	Punjab Independent ...			Do. ...	9 0 0	Not known.	Mr. Mancherji Manakji ...	B. DeVilleroi ...	A commercial advertiser.
9	Punjab Magazine ...			Monthly ...	8 0 0	250	The Punjab Association ...	Kunj Behári, . Thápur ...	A purely educational publication.
10	Punjab Patriot ...			Weekly ...	11 0 0	950	Sardár Sundar Singh of Amritsar.	Lála Kunj Behári, Thápur ...	Moderate in tone; criticises the character of Government officers when such criticism is called for.
11	Punjab Times ...		Ráwalpindi	Bi-weekly...	10 0 0	300	Messrs. Thápur and brother, ordinary tradesmen.	Sudhir Ranjan Bogshi, a scholar.	Politics, civil and military news and general information.
12	Purity Servant ...		Lahore	Fortnightly	2 0 0	500	The Punjab Purity Association, Lahore.	Bábu A. C. Mujamder ...	It is a *quasi* Brahm Samaji journal, devoted to the service of purity.
13	Tribune ...			Bi-weekly...	14 0 0	1,525	Sardár Dyál Singh, Majíthia	Nagindra Náth Gupta ...	It takes warm interest in Congress matters.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
	Vernacular News papers.								
1	Aftab-i-Hind * ...	Jullundur ...	General news ...	Urdu ...	Weekly ...	Barkat Ali, Shaukat ...	Barkat Ali, Shaukat ...	250 copies	
2	Aftab-i-Punjab ...	Lahore ...	General and Political news	Do. ...	Do. ...	Diwan Buta Singh ...	Jai Gopal ...	246 „	
3	**Afzal-ul-Akhbar** ...	**Delhi** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Mirza Muhammad Abdul Ghaffar Beg.**	**Muhammad Mubin** ...	**800** „	
4	**Ahluwalia Gazette** ...	**Amritsar** ...	**Local and General news**	**Do.** ...	**Do.** ...	**Balwant Rai** ...	**Balwant Rai** ...	**600** „	
5	**Akhbar-i-'Am** ...	**Lahore** ...	**Political and General news.**	**Do.** ...	**Daily** ...	**Pandit Gopi Nath** ...	**Pandit Gopi Nath** ...	**2,600** „	
6	**Akhbar-i-Bakaria** † ...	**Umballa** ...	**General and Religious** ...	**Do.** ...	**Monthly** ...	**Syad Tafazzul Husen** ...	**Syad Tafazzul Husen** ...	**300** „	
7	**Akhbar-i-Doaba** * ...	**Hoshiarpur** ...	**General and Political news.**	**Do.** ...	**Weekly** ...	**Hira Lal Sharma** ...	**Hira Lal Sharma** ...	**300** „	
8	**Akhbar Haftewar** ...	**Lahore** ...	**General, Social and Scientific news.**	**Do.** ...	**Do.** ...	**Kunj Bihari Thapar** ...	**Kunj Bihari Thapar** ...	**950** „	
9	Akbar-i-Middle School* ...	Delhi ...	General and Educational news.	Do. ...	Do. ...	Ram Chandar Varma ...	Ram Chandr Varma ...	250 „	
10	Akmal-ul-Akhbar † ...	Do. ...	Political and General news	Do. ...	Do. ...	Muhammad Ajmal Khan ...	Ahmad Husen ...	160 „	
11	Alrafiq * ...	Amritsar ...	Ditto ...	Do. ...	Do. ...	Muhammad Din ...	Muhammad Din ...	200 „	
12	**Anglo-Vernacular Paper**	**Lahore** ...	**Educational and General news.**	**Do.** ...	**Do.** ...	**Muhammad Shams-ud-din Shaiq.**	**Muhammad Shams-ud-din Shaiq.**	**1,500** „	
13	**Arorbans Gazette** * ...	**Do.** ...	**General and Social news**	**Do.** ...	**Monthly** ...	**Ram Chand** ...	**Salig Ram** ...	**350** „	

* Started during the year 1896.
† Ceased to exist during the year 1896.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
14	**Arorbans Parkash** ...	**Kot Pindi Das (Lahore).**	**General and Social news**	**Urdu** ...	**Monthly** ...	**Dya Ram** ...	**Dya Ram** ...	500 copies.	
15	**Ditto** ...	**Ditto** ...	**Ditto** ...	**Gurmukhi**...	**Do.** ...	**Ditto** ...	**Ditto** ...	85 "	
16	Arya Gazette* ...	Lahore ...	Organ of the Arya Samaj ...	Urdu ...	Weekly ...	Bishan Sahai ...	Shib Charn ...	200 "	
17	Ashraf-ul-Akhbar ...	Delhi ...	General news ...	Do. ...	Tri-monthly ...	Muhammad Mirza Khan ...	Muhammad Mirza Khan ...	150 "	
18	**Bharat Sewak** ...	**Jullundur** ...	**General news** ...	**Do.** ...	**Fortnightly** ...	**Gujar Mal** ...	**Gujar Mal** ...	700 "	
19	**Bharat Sudhar** ...	**Lahore** ...	**General and Religious news**	**Do.** ...	**Weekly** ...	**Salig Ram** ...	**Salig Ram** ...	400 "	
20	**Chaudhwin Sadi** ...	**Rawalpindi**	**Political and General news**	**Do.** ...	**Do.** ...	**Siraj-ud-din** ...	**Siraj-ud-din** ...	1,000 "	
21	Christian Advocate * ...	Gujranwala ...	Religious and General news	Do. ...	Do. ...	Revd. G. L. Thakar Das ...	Revd. G. L. Thakar Das ...	100 "	
22	**Civil and Military news**	**Ludhiana** ...	**Political, General and Military news.**	**Do.** ...	**Do.** ...	**Ghulam Muhaiy-ud-din** ...	**Ram Richpal Shaida** ...	900 "	
23	Military news † ...	Do. ...	Ditto ...	Hindi ...	Do. ...	Ditto ...	Daulat Ram ...	160 "	
24	Daily Guide ...	Delhi ...	Ordinary news ...	Urdu ...	Thrice a month	Nawab Mirza ...	Nawab Mirza ...	200 "	
25	**Dost-i-Hind and its Supplement Gulzar Bhera.**	**Bhera, Dist. Shahpur.**	**Political and General news**	**Do.** ...	**Weekly** ...	**Ram Lobhaya** ...	**Muhammad Husen** ...	375 "	
26	**Feroz †** ...	**Amritsar** ...	**Political, General and Commercial news.**	**Do.** ...	**Do.** ...	**Feroz Din** ...	**Yakub Ali** ...	700 "	
27	**Ghamkhwar-i-Hind** ...	**Lahore** ...	**Political and General news**	**Do.** ...	**Do.** ...	**Pandit Maharaj Kishan** ...	**Pandit Maharaj Kishan** ...	550 "	
28	**Hamdard-i-Hind** ...	**Do.** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Pandit Sarb Dyal** ...	**Pandit Sarb Dyal** ...	1,875 "	
29	**Ishat-ul-Sunnah** ...	**Do.** ...	**Religious** ...	**Do.** ...	**Monthly** ...	**Maulvi Muhammad Husen**	**Maulvi Muhammad Husan**	400 "	

* Started during the year 1896.
† Ceased to exist during the year 1896.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
30	Jafar Zatalli	Lahore	General news	Urdu	Weekly	Muhammad Bakhsh	Maulvi Ala Din	40 copies.	
31	**Jahan Numa** *	Amritsar	**Political and General news**	**Do.**	**Do.**	**Narain Singh**	**Yakub Ali**	**300 „**	
32	Jauhar-i-Hind *	Rewari (Gurgaon).	General news	Do.	Do.	Ganga Pershad Dhusar	Radha Ballab Singh	100 „	
33	Kaisari Akhbar	Jullundur	Ditto	Do.	Do.	Ahmad Bakhsh	Ahmad Bakhsh	200 „	
34	Kapurthala Akhbar	Kapurthala	Ditto	Do.	Do.	Prag Narain	Hamid Husen	125 „	
35	Khair Khwah-i-Alam and Chaltapurza.	Delhi	General news	Do.	Do.	Maulvi Muhammad Amir Hasan.	Agha Jafar Ali Beg	200 „	
36	**Khair Khwah-i-'Am** †	**Amritsar**	**Political, Religious and General news.**	**Do.**	**Do.**	**Lahora Singh**	**Lahora Singh**	**300 „**	
37	**Khair Khwah-i-Hind and Rekhta Akhbar.**	**Delhi**	**General news**	**Do.**	**Do.**	**Munshi Maha Narain**	**Syad Farrukh Husen**	**400 „**	
38	**Khair Khwah-i-Punjab**	**Sialkot**	**Ditto**	**Do.**	**Do.**	**Brij Lal**	**Brij Lal**	**600 „**	
39	**Khalsa Dharm Parcharak** †	**Amritsar**	**Religious and General news.**	**Gurmukhi**	**Monthly**	**Lahora Singh**	**Lohara Singh**	**300 „**	
40	**Khalsa Parkash**	**Lahore**	**General and Political news**	**Do.**	**Weekly**	**Diwan Buta Singh**	**Bur Singh**	**300 „**	
41	**Khalsa Gazette**	**Do.**	**Religious and General news.**	**Do.**	**Do.**	**Basant Singh**	**Basant Singh**	**400 „**	
42	**Khalsa Akhbar**	**Do.**	**Ditto**	**Do.**	**Do.**	**Dit Singh**	**Dit Singh**	**632 „**	
43	Khalsa Bahadar	Do.	Political, Social and Religious.	Urdu	Do.	Rajindar Singh	Rajindar Singh	240 „	

* Started during the year 1896.
† Ceased to exist during the year 1896.
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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
44	Koh-i-Núr ...	Lahore ...	General and Political news	Urdu ...	Weekly ...	Mussammat Parbati ...	Nabi Bakhsh ...	160 copies.	
45	Lahore Punch ...	Do. ...	Political and General news	Do. ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	200 „	
46	Lytton Gazette ...	Delhi ...	Political, Social and Religious.	Do. ... *	Do. ...	Bulaki Das ...	Ganeshi Lal ...	500 „	
47	Mashir-i-Hind ...	Lahore ...	Political and General news	Do. ...	Do. ...	Feroz-ud-din ...	Feroz-ud-din ...	150 „	
48	Medical Mission Gazette ...	Amritsar ...	Religious ...	Urdu ...	Monthly ...	Dr. H. M. Clark, M. D. ...	Dr. H. M. Clark, M. D. ...	100 „	
49	Mitra Vilasa ...	Lahore ...	Political and Literary ...	Hindi ...	Weekly ...	Pandit Gopi Nath ...	Pandit Gopi Nath ...	500 „	
50	Mohyal Gazette * ...	Jhelum ...	General and Social news...	Urdu ...	Bi-monthly ...	Mehta Sham Das ...	Mehta Sham Das ...	350 „	
51	Mufid-i-'Am Gazette ...	Siálkot ...	General news ...	Do. ...	Weekly ...	Karim Bakhsh ...	Karim Bakhsh ...	200 „	
52	Mulki Akhbar ...	Gujranwala	Political and General news	Do. ...	Do. ...	Rampal and Nabi Bakhsh	Nabi Bakhsh ...	300 „	
53	Mulla Dopiaza ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Alah Din ...	Alah Din ...	150 „	
54	Municipal and District Board Gazette †	Delhi ...	Ditto ...	Do. ...	Do. ...	Bashir-ud-din Hasan and Sheikh Muhammad Ibrahim.	Bashir-ud-din Hasan ...	350 „	
55	Nanak Parkash, Kapurthala.	Amritsar ...	Affairs in Kapurthala, &c., and General news.	Do. ...	Monthly ...	Arjan Singh ...	Arjan Singh ...	350 „	Not published regularly.
56	Nur Afshan ...	Ludhiana ...	Religious annd General news.	Do. ...	Weekly ...	American Presbytrian Mission, Ludhiana.	Revd. E. H. Ewing ...	525 „	
57	Nur-ul-ala Nur ...	Do. ...	Religious, Political and General news.	Do. ...	Do. ...	Alah Din and Nur Muhammad.	Alah Din ...	200 „	
58	Nur-ul-Koran ...	Kadian (Gurdaspur).	Religious ...	Do. ...	Quarterly ...	Mirza Ghulam Ahmad ...	Siraj-ul-Haq ...	300 „	

* Started during the year 1896.
† Ceased to exist during the year 1896.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	Remarks.
59	**Nusrat-ul-Akhbar** ...	Delhi ...	General news ...	Urdu ...	Weekly ...	Maulvi Nusrat Ali ...	Maulvi Nusrat Ali ...	600 copies.	
60	**Paisa Akhbar** ...	Lahore ...	Political and General news	Do. ...	Do. ...	Mahbub Alam ...	Mahbub Alam ...	11,000 „	
61	**Patiala Akhbar** ...	Patiala ...	Organ of the Patiala State	Do. ...	Do. ...	Syad Rajab Ali Shah ...	Baqar Husen ...	304 „	
62	**Punjab** ...	Amritsar ...	Political and General news	Do. ...	Do. ...	Ghulam Muhammad Akhtar.	Nawazish Ali ...	415 „	
63	**Punjab Gazette** ...	Sialkot ...	Political and General news	Do. ...	Do. ...	Ghulam Kadir ...	Ghulam Kadir ...	300 „	
64	Punjab Organ ...	Wazirabad (Gujranwala).	Ditto ...	Do. ...	Do. ...	Diwan Atma Ram ...	Diwan Atma Ram ...	200 „	
65	**Punjab Samachar** ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Hira Lal, Kapur ...	Devi Dial ...	2,500 „	
66	**Punjab Theosophist** * ...	Do. ...	Religious ...	Hindi ...	Bi-Monthly ...	Theosophical Society ...	Jaggan Nath, B. A. ...	300 „	
67	Police Advocate † ...	Do. ...	Political, General and Police news.	Urdu ...	Weekly ...	Ghias-ud-din ...	Nisar Ali, Shohrat ...	100 „	
68	**Rafah-i-'Am** ...	Sialkot ...	General news ...	Do. ...	Do. ...	Rai Diwan Chand ...	Rai Diwan Chand ...	500 „	
69	**Rafiq-i-Hindustan** * ...	Lahore ...	Political and General news	Do. ...	Do. ...	Channan Din ...	Channan Din ...	300 „	
70	Rahbar-i-Hind ...	Do. ...	Ditto ...	Do. ...	Bi-weekly ...	Nadir Ali Shah, Saifi ...	Nadir Ali Shah, Saifi ...	262 „	

* Started during the year 1896.
† Ceased to exist during the year 1896.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
71	**Risala Anjuman-i-Himayat Islam.**	Lahore ...	Religious ...	Urdu ...	Monthly ...	Anjuman-i-Himayat Islam	Shams-ud-din, Kashmiri	2,500 copies.	
72	**Sada-i-Hind** ...	Do. ...	Political and General news	Do. ...	Weekly ...	Din Muhammad ...	Din Muhammad ...	300 ,,	
73	Sadiq-ul-Akhbar ...	Bahawalpur...	Organ of the Bahawalpur State	Do. ...	Do. ...	Bahawalpur State ...	Abdul Quddus ...	250 ,,	
74	**Sanatan Dharm Gazette** *	Lahore ...	Religious ...	Do. ...	Monthly ...	Pandit Gopi Nath ...	Pandit Gopi Nath ...	500 ,,	
75	**Sarpanch** † ...	Amritsar ...	Political and Social news	Do. ...	Weekly ...	Muhammad Din ...	Muhammad Din ...	350 ,,	
76	**Sat Dharm Parcharak** ...	Jullundur ...	Religious and Social ...	Do. ...	Do. ...	Munshi Ram ...	Munshi Ram ...	550 ,,	
77	Shokh Nigar *† ...	Umballa ...	Political and General news	Do. ...	Do. ...	Abdul Aziz ...	Abdul Aziz ...	100 ,,	
78	**Shudi Patr Khalsa Dharm Prakashak.** *	Lahore ...	Religious ...	Gurmukhi	Monthly ...	Gian Singh ...	Atar Singh ...	1,000 ,,	
79	Singh Sahai Punjab Gazette	Amritsar ...	Religious and Political ...	Urdu ...	Weekly ...	Narain Singh ...	Arjan Singh ...	200 ,,	
80	**Siraj-ul-Akhbar** ...	Jhelum ...	General news ...	Do. ...	Do. ...	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	475 ,,	
81	**Swadesh Vastu Pracharak***	Lahore ...	Commercial ...	Engilsh and Hindi.	Monthly ...	Shankar Nath ...	Shankar Nath ...	800 ,,	
82	**Tijarat Gazette** ...	Sialkot ...	General news ...	Urdu ...	Do. ...	Karim Bakhsh, Kashmiri	Karim Bakhsh, Kashmiri	1,200 ,,	
83	**Taj-ul-Akhbar** ...	Rawalpindi	Political and General news	Do. ...	Weekly ...	Jiwa Ram, Thapar ...	Pindi Singh ...	300 ,,	
84	**Taza Akhbar** * ...	Pind Dadan Khan (Jhelum).	Ditto ...	Do. ...	Do. ...	Lakhmi Das and Brij Lal	Balak Ram ...	520 ,,	

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† Ceased to exist during the year 1896.
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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1896—concluded.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Names of Editor.	Circulation.	REMARKS.
85	Temperance †	Amritsar	General and Local news	Urdu	Weekly	Hari Ram	Harji Ram	200 copies.	
86	**Temperance Gazette** †	Do.	Local and General news	Do.	Monthly	Narain Singh	Narain Singh	300 „	
87	**Tohfa-i-Punjab**	Lahore	General news	Do.	Weekly	Dwarka Nath & Co.	P. M. Comar	700 „	
88	**Umballa Gazette**	Umballa	Ditto	Urdu	Weekly	Harbans Rai	Karm Chand	1,111 „	
89	**Vakil**	Amritsar	Ditto	Do.	Do.	Ghulam Ahmad, Mukhtar	Ghulam Ahmad, Mukhtar	700 „	
90	**Vakil Hind**	Delhi	General news	Do.	Do.	Ahmad Mirza Khan	Ahmad Mirza Khan	547 „	
91	**Victoria Paper**	Sialkot	Political and General news	Do.	Daily	Gian Chand	Gian Chand	900 „	
92	**Wafadar**	Lahore	Ditto	Do.	Weekly	Fazl Din	Fazl Din	1,200 „	
93	**Wazir-i-Hind**	Sialkot	Ditto	Do.	Do.	Mirza Muwahad	Mirza Muwahad	300 „	
94	Wazir-ul-Mulk	Do.	Ditto*	Do.	Do.	Mirza Zafar Husen	Mirza Zafar Husen	200 „	
95	**Zamindar**	Lahore	Agricultural news	Do.	Monthly	Mahbub Alam	Mahbub Alam	600 „	
96	**Zubdat-ul-Akhbar**	Do.	General news	Do.	Weekly	Hakim Ghulam Nabi	Abdul Rouf Khan	1,000 „	

* Started during the year 1896.

† Ceased to exist during the year 1896.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

NOTE.—No Vernacular newspapers were published in the Kashmir State during the year 1896.

SUPPLEMENT B.

Containing particulars of the Vernacular Newspapers published in the Punjab in the year 1896, with brief notices of their Proprietors and Editors.

Name of the Paper ...	**Aftab-i-Hind.**
Place and Press at which published.	Jullunder City ; Aftab-i-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor.	Barkat Ali, Shaukat. This man was imprisoned for two years, for forgery under Section 467, Indian Penal Code in Khairpur, Sindh, and has just been released (May 1896).
Name, profession or status of the Editor.	Barkat Ali, Shaukat, Proprietor.
Tone, politics, &c., of the Paper.	No particular politics. Ordinary news.

No. II.

Name of the Paper ...	**Akhbar-i-Doaba.**
Place and Press at which published.	Hoshiarpur. Dennis Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Hari Lal Sharma, son of Amratsaria, pensioned Tahsildar of the Gurgaon District, and now Sub-Registrar at Gurgaon. Hari Lal and his father Amratsaria are residents of Bajwara in the Hoshiarpur District. They are Brahmins, Hari Lal's age is about 21 years.
Name, profession or status of the Editor.	Huri Lal Sharma is Proprietor as well as Editor of the Akhbar-i-Doaba.
Tone, politics, &c., of the Paper.	For circulation of general news and general information on political, social and commercial matters.

Name of the Paper ...	**Akbar-i-Middle School.**
Place and Press at which published.	Delhi. Iftikhar Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor and Editor.	Ram Chandra Varma, Undergraduate studentship.
Tone, politics, &c., of the Paper.	Selected Urdu news, model questions and answers on the subjects taught in the Middle Schools, Punjab (Anglo-Vernacular as well as Vernacular).

No. IV.

Name of the Paper ...	**Alrafiq.**
Place and Press at which published.	Amritsar City. Azizi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Name, profession or status of the Proprietor and Editor.	Muhammad Din, Kakezai. No profession. He recently started a paper called the "Sar Punch" in Amritsar. He has dropped that name and adopted "Alrafiq." A few months ago the Proprietor and Editor was an applicant for employ under the Municipality of Amritsar on even Rs. 10 per mensem. Failing to obtain this, he started a Vernacular paper.
Tone, politics, &c., of the Paper.	Political and social. More properly local scandals and abuse of local Institutions and officials.
Annual Subscription ...	Native States Rs. 30, Jagirdars Rs. 10, Rais Rs. 5, Public Rs. 2 Students Re. 1-8-0.

No. V.

Name of the Paper ...	**Arorbans Gazette.**
Place and Press at which published.	Lahore. Arorbans Press, Anarkali.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	350 Copies.
Name, profession or status of the Proprietor.	Ram Chand, Book-seller and Proprietor, Anglo-Sanscrit Press.
Name, profession or status of the Editor.	Salig Ram, Proprietor, Arorbans Press.
Tone, politics, &c., of the Paper.	An Organ of the Arora tribe. Writes chiefly on social and moral subjects, some times on religious subjects also. Tone moderate.

No. VI.

Name of the Paper ...	**Arya Gazette.**
Place and Press at which published.	Lahore. Haftawar Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Subscription ...	Rupees 2-8-0 per annum.
Name, profession or status of the Proprietor.	Chaudhri Bishan Sahai, Proprietor of the Gouldsbury Press, Cantonment Ferozepore.
Name, profession or status of the Editor.	Shib Charn, Teacher, D. A. V. High School.
Tone, politics, &c., of the Paper.	Religious.

NO. VII.

Name of the Paper ...

Christian Advocate.

Place and Press at which published.

Gujranwala. Reformed Presbyterian Mission Press.

Language and character in which published.

Urdu.

Period of publication ...

Weekly.

Circulation ...

100 Copies.

Name, profession or status of the Proprietor and Editor.

Revd. G. L. Thakar Das, a convert to Christianity from Hinduism, related to Mr. David employed in Accountant-General's Office, educated in Mission School, Gujranwala, was an employe of the "American Presbyterian Mission" at Jhang, Gujranwala, etc., left that employment shortly after dismissal of P. Chandu Lal, late Head Master, Middle Department, Mission School (now Private Secretary) to Baba Khem Singh, Rawalpindi. Is now pastor of the "Reformed Presbyterian" (*i. e.* $\frac{\text{American}}{\text{Cameronian}}$ body at Gujranwala).

Tone, politics, &c., of the Paper.

Mr. Thakar Das is on bad terms with a Mr. Martin or Mr. Cumming and other American employes of the local American Presbyterian Mission who have exerted themselves to oppose his re-employment by the Mission authorities. He was slandered by a Catechist named Jiwan Mal with whom he had an old quarrel and put the case into Court, but in the end got the worst of the litigation. He has started the "Christian Advocate" to eke out his income and to criticise the American element and the partisans of Messrs. Cumming and Martin in the Mission field.

So far the tone of the paper has been moderate, and nothing scandalous, so far as Deputy Commissioner knows, has appeared, though the style of working of persons obnoxious to the Proprietor has been treated rather critically on occasions.

General politics are as a whole let alone. One aim of the publication is to ventilate Mr. Thakar Das's wrongs in America. For the present the *Christian Advocate* has no influential backers, and is of no political significance. The "R. P." movement is limited, and the Gujranwala congregation, of which Henry Swift, Head man of Mr. Fattamand, is the head, is divided in itself, and not at one with the branches at Roorki (N.-W. P.) and Patiala. Mrs. Swift, wife of Henry Swift, is niece of Kanwarain Harnam Singh and is influentially connected, but Kanwar Harnam Singh does not approve of the state of things in the local Christian community at Gujranwala; and the Swifts are understood not to be on good terms with the Revd. Thakar Das. Unless the *Christian Advocate* should secure support in America, it is not likely to last long, or to attract public attention.

No. VIII.

Name of the Paper ...	**Jahan Numa.**
Place and Press at which published.	Amritsar. Jagjit Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Narain Singh, Medicine Vendor, Hall Bazar. A respectable man, son of an old Jail Darogha.
Name, profession or status of the Editor.	Yakub Ali, a mercenary penny-a-liner who hires himself out to the best advantage. He was till recently Editor of the *Ahluwalia Gazette* at Amritsar and has now come over to the new paper where he will make use of the secrets of his late master.
Tone, politics, &c., of the Paper.	Moderate, local politics, principal object to drive the *Ahluwalia Gazette* out of the field and to discuss the affairs of the Kapurthala State in a manner favorable to Sardar Bhagat Singh, C.I.E., and unfavourable to the other high officials who are against him.

No. IX.

Name of the Paper ...	**Jauhar-i-Hind.**
Place and Press at which published.	Rewari, in the Gurgaon District. Jauhar-i-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	100 Copies.
Name, profession or status of the Proprietor.	Ganga Parshad, Dhusar, was formerly "*Kotegasht*" in the Rewari Municipality, is not well off and has started this press on borrowed capital.
Name, profession or status of the Editor.	Radha Ballab Singh, a Brahmin, who does not bear a good character. Has once been imprisoned.
Tone, politics, &c., of the Paper.	Anti-English. Contains chiefly local news and extracts from other Vernacular papers decidedly radical in tone.

Name of the Paper ...	**Mohyal Gazette.**
Place and Press at which published.	Jhelum. Siraj-ul-Matabia Press.
anguage and character in which published.	Urdu.
Period of publication ...	Fortnightly.
Circulation ...	350 Copies.
Name, profession or status of the Proprietor and Editor.	Mehta Sham Das, late Vakil to His Highness the Maharaja of Jummoo and Kashmir, and now copyist in the Deputy Commissioner's Office.
Tone, politics, &c., of the Paper.	Social and public news. The paper is chiefly concerned with accounts of the Mohyal Brahmins.

No. XI.

Name of the Paper ...	**Punjab Theosophist.**
Place and Press at which published.	Lahore. Punjab Economical Press.
Language and charecter in which published.	Hindi.
Period of publication ...	Fortnightly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Theosophical Society.
Name, profession or status of the Editor.	Jaggan Nath, B. A., Professor of Science in the Daya Nand Anglo-Vedic College, Lahore.
Tone, politics, &c., of the Paper.	The tone of the paper is conciliatory and rather religious.

No. XII.

Name of the Paper ...	**Rafiq-i-Hindustan.**
Place and Press at which published.	Lahore. Najam-ul-Hara Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
irculatio n ...	300 Copies.
Name, profession or status of the Proprietor.	Channan Din. Formerly employed as a copyist at the Central Jail Press, Lahore, on Rs. 20 per mensem. Has got a house of his own, in which he lives. No other income.
Name, profession or status of the Editor.	The Proprietor is the Editor.
Tone, politics, &c., of the Paper.	Political and social.

No. XIII.

Name of the Paper ...	**Sanatan Dharm Gazette.**
Place and Press at which published.	Lahore. Mitra Vilasa Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor.	Pandit Gopi Nath, Journalist, Manager of the *Akhbar-i-Am* and *Arjuna.*
Name, profession or status of the Editor.	Pandit Gopi Nath.
Tone, politics, &c., of the Paper.	An organ of the Sanatan Dharm Sabha as opposed to the Arya Samaj. Writes on Hindu religion and philosophy.

No. XIV.

Name of the Paper ...	**Shokh Nigar.**
Place and Press at which published.	Umballa City, and presumably at the Press of the *Umballa Gazette*, as the offices of the two papers are on the same premises.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	100 Copies.
Name, profession or status of the Proprietor.	The name of the Proprietor is somewhat doubtful. Ostensibly Abdul Aziz, the present Editor of the *Umballa Gazette*, owns the paper, but as it is printed on the same premises and edited by the same Editor and worked by the same staff as the *Umballa Gazette*, and as, moreover, the ostensible owner, Abdul Aziz, is not a man of capital, Deputy Commissioner thinks that general report which makes Harbans Rai, Proprietor of the *Umballa Gazette*, owner of the *Shokh Nigar* is correct. Harbans Rai is a Bania, a native of the Patiala State. He is well known as a man of bad character, constantly embroiling himself with the Police, and rendering himself generally obnoxious.
Name, profession or status of the Editor.	Abdul Aziz, a Muhammadan, and formerly a Vaccinator in the employ of Government. He is also Editor of the *Umballa Gazette*
Tone, politics, &c., of the Paper.	From the two editions which have issued up to the present it appears that the paper takes up a contrary position to that of the *Umballa Gazette*, criticizing its articles and defending those on whom the *Gazette* has poured its scurilous abuse. Neither Government nor any Government Department or official are in any way attacked. The circulation of the *Umballa Gazette* has fallen off very much lately owing to the fact that people grow tired of its abusiveness, the establishment of the new paper seems to have been from mercinary views only, *i. e.*, that people would buy the new paper with its milder tone, who disapproved of the *Umballa Gazette*.

No. XV.

Name of the Paper ...	**Shudhi Patr Khalsa Dharm Parkashak.**
Place and Press at which published.	Lahore. Anglo-Sanscrit Press.
Language and character in which published.	Gurmukhi.
Period of publication ...	Monthly.
Circulation ...	1,000 Copies.
Name, profession or status of the Proprietor ...	Bhai Giyan Singh, Giyani, Priest, Moti Bagh Temple, Patiala.
Name, profession or status of the Editor.	Atar Singh of Lahore.
Tone, politics, &c., of the Paper.	Religious. Object to teach Sikh religion and to take back those who have renounced or are willing to adopt that religion.

No. XVI.

Name of the Paper ...	**Swadesh Vastu Pracharak.**
Place and Press at which published.	Lahore. Punjab Economical Press.
Language and character in which published.	English and Nagri.
Period of publication ...	Monthly.
Circulation ...	800 Copies.
Name, profession or status of the Proprietor and Editor.	Shankar Nath. No profession, except that of Proprietor, Editor, and Manager of this paper.
Tone, politics, &c., of the Paper.	The paper is merely an organ to promote objects of the Swadesh Vastu Pracharic, Sabha, *viz.*, to increase the demand for Indian products and diffuse knowledge regarding the same and afford an advertising medium. It has no party politics.

Name of the Paper ...	Taza Akhbar.
Place and Press at which published.	Pind Dadan Khan, in the Jhelum District, at the press of owners.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	520 Copies.
Name, profession or status of the Proprietor.	Lakhmi Das and Brij Lal. The former was a servant of Nanak Chand, Contractor of Pind Dadan Khan, and the latter, a servant of another Contractor, Devi Das. Both men are of low standing and have small means.
Name, profession or status of the Editor.	Balak Ram, Editor, is an inhabitant of village Bijwarah in Hoshiarpur. He has formerly worked as Editor on several papers. Has no other means of livelihood.
Tone, politics, &c., of the Paper.	Is not political, gives general news.

[Confidential.]

Report by the Assistant to the Inspector-General of Police, Punjab, dated Lahore, 30th April 1897, on the Vernacular Press of the Punjab for the year 1897.

THIS report is submitted in accordance with the orders of the Government of India, contained in Resolution No. 23—1195-1206, dated 27th July 1880 (Home, Revenue and Agricultural Department).

2. Thirteen newspapers were started during the year. The following is a list of them :—

1.	*Aina-i-Sanatan Dharm*	Published at Raikot (Ludhiana).
2.	*Al Hakam*	„ Kadian (Gurdaspur).
3.	*Danish-i-Hind*	„ Mooltan.
4.	*Faiz-i-Am*...	„ Delhi.
5.	*Fateh-ul-Mubin*	„ Lahore.
6.	*Guru Ghantal*	„ Delhi.
7.	*Indu*	„ Lahore.
8.	*Khair Khwah-i-Riyasat hai Hind* ...	„ Lahore.
9.	*Muallam-ul-Sehat*...	„ Rewari (Gurgaon).
10.	*Mufid-i-Am*	„ Delhi.
11.	*Muslim Akhbar*	„ Delhi.
12.	*Nazim-ul-Hind*	„ Lahore.
13.	*Rozana Akhbar*	„ Delhi.

The newspapers which ceased to exist during the year under review were as follows :—

1.	*Ahluwalia Gazette*	Published at Amritsar.
2.	*Akhbar-i-Doaba*	„ Hoshiarpur.
3.	*Alrafiq*	„ Amritsar.
4.	*Bharat Sudhar*	„ Lahore.
5.	*Christian Advocate*	„ Gujranwala.
6.	*Danish-i-Hind*	„ Mooltan.
7.	*Guru Ghantal*	„ Delhi.
8.	*Jouhar-i-Hind*	„ Rewari (Gurgoan District).
9.	*Medical Mission Gazette*	„ Amritsar.
10.	*Mufid-i-Am Gazette*	„ Sialkot.
11.	*Mulki Akhbar*	„ Gujranwala.
12.	*Mulla Dopiaza*	, Lahore.
13.	*Nanak Parkash, Kapurthala* ...	„ Amritsar.
14.	*Nur-ul-Ala Nur*	„ Ludhiana.
15.	*Nur-ul-Qoran*	„ Kadian (Gurdaspur District).
16.	*Punjab Gazette*	„ Sialkot.
17.	*Rahbar-i-Hind*	„ Lahore.
18.	*Tijarat Gazette*	„ Sialkot.
19.	*Wazir-ul-Mulk*	„ Sialkot.
20.	*Zubdat-ul-Akhbar*...	„ Lahore.

3. The principal subjects discussed by the Vernacular Press during the year 1897 were as follows :—

(*a*). Scarcity in the Punjab.
(*b*). Afghanistan.
(*c*). Agricultural Indebtedness.
(*d*). Cases between Europeans and Natives.
(*e*). Kine slaughter.
(*f*). The Congress movements.
(*g*). Kashmir.
(*h*). Affairs in Native States.
(*i*). Religious excitement and ill-feeling between Hindus and Muhammadans in relation to the murder of Pandit Lekh Ram and the prophecies of Mirza Ghulam Ahmad of Kadian in the Gurdaspur District.
(*j*). The Diamond Jubilee and the proposed statue of the Queen-Empress of India.
(*k*). The Calcutta riots.
(*l*). The Poona murders.
(*m*). The Sultan of Turkey and the Indian Muhammadans.
(*n*). The Dangerous Epidemic Diseases Act.
(*o*). Ghazi outrages in the Punjab.
(*p*) The Frontier risings.
(*q*). The Native Press and prosecutions for seditious writings.
(*r*). Criticism of British rule in India.

SCARCITY IN THE PUNJAB.

A GREAT deal of strong language, hostile criticism and childish nonsense has been written by the Vernacular Press on the above subject. The severity of the famine was grossly exaggerated and absolutely no gratitude was expressed at the efforts of the authorities to deal with the situation.

The *Akbár-i-'Am* (Lahore) suggested that if Government really felt any sympathy for the people and wished to acquaint itself with their real condition, it should arrange for the people in the distressed districts being medically examined or weighed at fixed intervals, but that care should be taken that the officials entrusted with this duty should not give false weights or weigh only fat men. In a later issue (that of the 29th January 1897) the same paper publishes the following very intemperate—not to say seditious—letter from its so-called Glasgow correspondent.

" Poor India! If immediate relief is not afforded to the famine-stricken, crores of natives will be carried off by this scourge. Two things are essential. Firstly, the immediate suppression of famine, and, secondly, the reform of the Government, which is the real author of the famine, and is responsible for the distress. *Fraternity* writes :— If we fail to take effectual measures at once and a second mutiny breaks out in India, the blame will rest with the Government. The natives are a patient and submissive race, but they are being subjected to too much oppression. If their patience becomes exhausted, and they make a manly effort and succeed in punishing the present Government, in the same way as they overthrew the Company, they will be justified. *Fraternity* further says that Government exists for the people, but that if the latter be subjected to oppression at its hands, it deserves to be put an end to."

The writer finishes his letter by expressing the hope " that the Indians will awake and make an effort to obtain their rights."

The Editor of the *Táj-ul-Akhbár* (Ráwalpindi), in the issue of 27th March, states " that he cannot help shedding tears when he recalls to mind the solemn promise of Lord Lytton, that the Famine Fund would be devoted to the relief of the famine-stricken." He goes on to say " that if the Government had done its duty by the poor and especially before the present famine became acute, it would not have been put to so much trouble, and

the mortality among the victims of the famine would not have been so great. The first step that Government should take in this direction is to check the payment of interest by those zamíndárs who have sold their moveable and immoveable property including their dwelling houses and furniture. The next step should be to help them by the suspension and remission of revenue and supply them with seed for sowing, and cattle for ploughing."

With reference to the distribution of relief to poor zamíndárs in order to enable them to buy cattle and seed, the *Rahbar-i-Hind* (Lahore), in its issue of the 1st July, remarked "that lists of persons entitled to such relief were being prepared by the Patwáris, that the names of those who had bribed these officials had been entered, and that even well-to-do persons had bribed the Patwárís in order to obtain a share of the money intended for the poor. The Editor then suggested that the money should in each instance be distributed by the Tahsíldár or Deputy Commissioner himself, otherwise the Patwári would be the only person who would benefit thereby."

In its issue of the 15th July, the same paper had the following:—

"Is it not a fact that people have died of famine? It is said that more than a laks of people have died in the Central Provinces alone. In the Punjab cattle as well as men are dying of famine. Having regard to the loss of life reported trom Nágpur the number of persons who have died of famine in the whole of India cannot be estimated at less than one or two crores. This estimate has been arrived at according to the common sense of which God has given us a share and according to the rule of 'estimate,' the soundness of which is admitted by the English themselves. Is this number a small one? No one will be able to fix a lower estimate except one who is, like the British Government, indifferent, hard-hearted, accustomed to telling white lies, and who loves a black policy. This loss of life would not have been a matter of regret if it had been unavoidable. But the pity of it is that it was not unavoidable. Such loss of life occurred on occasions in past times, but it is impossible to find fault with those who then ruled the country. In those days the administrative machinery was simple. There were no Railways, Post Offices and Telegraphs, while public roads were few and far between; and it would have been a matter of surprise if no loss of life had occurred. But why has this loss of life occurred now when all these means are available? Simply through indifference and owing to preventable causes.

"The state of things in the present day is simply terrible (*lit.* such that one cannot see it). The English are in the habit of boasting of their complicated administrative machinery. They derive an income that has made them an object of envy throughout the world; while their administration is so costly that Government has incurred heavy debts. Is it not surprising that in spite of all these things lakhs and crores of people should die? Why should not the people complain and feel offended under such circumstances?

"Not only have the English taken our lives, but thay have brought us into disgrace. They have asked for charity on our behalf, not only from our Raises, sáhúkárs and officials, but also from England, nay, fom Russia herself. Is it not a crying shame (*lit.* does it not behove the authorities to drown themselves) that on the occurrence of a famine or other ealamity they should ask for charity on behalf of a country from which they derive a revenue of a hundred crores?

"It is a mere assertion based on flattery that the former Governments were oppressive, and that the present one is not. The former Governments were oppressive and so is the present one. The mode of oppression is, however, different. In former times very few taxes were levied; now-a-days their number is legion. Special taxes used to be imposed on occasions of emergency and were realised from well-to-do persons only. Under British rule new taxes are imposed every day, and even the poorer classes are not exempted. In former times some rulers imposed heavy taxes, while others contented themselves with realising a moderate revenue. The British Government, so far from ever relaxing, is daily increasing its demands. Indeed, things have come to such a pass that the average age of the people has decreased, and persons of all ages are in distress.

"We wrote several times before the famine that the zamíndárs had been reduced to such straits that they were asking when Russia would come to this country. This means that if Russia invades the country and anarchy prevails, they will plunder the money-lenders. They consider that they would be justified in doing so. In other words, they hold that the sáhúkárs, who have plundered the zamíndárs under the protection of the British Government, are deserving of vengeance some day."

AFGHANISTAN.

The attitude of the Amír in connection with the frontier disturbances formed one of the chief subjects of comment in the Vernacular and Anglo-Vernacular newspapers during the past year.

The Muhammadan papers for the most part supported the Amír and pointed to the replies given by him to the Afrídi jirgás as evidence of his loyalty to the British Government whilst the Hindu papers, on the other hand, accused him of secretly fermenting the risings on the frontier.

The *Akhbár-i-'Am* in its issue of the 11th August remarked "that the news of the arrival of an Afghán dignitary at Coustantinople is fraught with political significance and furnishes a clue to the treaties on Jehad." Later on, the Editor writes "that the Government has, by subsidising the Amír, raised against itself an enemy whom it will be now very difficult to subdue."

On the Tochi Valley disaster the same paper published a communication from its Glasgow correspondent (the Reverend Azíz Ahmad) as follows:—

"The Government is wrong in admitting men of other races into its army and teaching them the art of shooting. Why should a foreign soldier be preferred to his native *confrére*? The latter has proved beyond the possibility of doubt that in physical endurance and bravery he can hold his own against any soldier in the world. Did not the natives conquer the fathers of the negroes who only recently inflicted a terrible defeat on the Italian army? It cannot of course be denied that the people of India are disunited and lack knowledge and administrative power. After stating how Mulla Powindah has of late been a source of trouble to the Government of India, the writer observes that the blame lies with Great Britain, which has committed four great sins, *viz.*, inciting the Christians against the Muhammadans, persecuting the Indian Muhammadans and directing their anger against the Hindús, refusing to impart higher education to the natives, and impoverishing both the Hindús and Muhammadans. Christain rule cannot confer any spiritual benefit on the latter; and if they are unable even to satisfy their hunger under it, they will emigrate to Afghánistán. It may be mentioned here that Lord Roberts of Kandahar has again been advising Government to increase the strength of the British army in India. This will be a piece of *zulm*, seeing that the disaster in question was due to the carelessness of certain British Military officers. Under these circumstances, the strength of Native Officers and not that of the British soldiers should be increased. And why should European soldiers be brought into India when Native soldiers are superior to them in every respect?"

The *Wakil* of Amritsar published several articles in favour of the "Forward Policy" as advocated by Lord Roberts, and considers that "the Government should now annex Tochi and Tirah and make amends for its blunders in the past, as it is ridiculous that British troops should retire from Tirah after realizing a fine of Rs. 50,000 and 1,000 rifles in return for the crores of rupees spent on these expeditions."

By far the greater portion of the Vernacular press, however, oppose the forward policy on acconnt of it expense, and some endeavour to prove that it (the forward policy) is the chief cause of the impoverishment of India.

Agricultural Indebtedness.

This subject has received somewhat more attention than in previous years, and a good deal of correspondence on the subject appeared from time to time in the *Paisa Akhbár*.

In its issue of the 5th October a communication was published in which the writer urged the establishment of a zamíndár and agriculturists association at Lahore with a view to bringing their grievances to the notice of Government, and called upon all classes of zamíndárs to express, through the *Paisa Akhbár*, their views regarding this proposal.

A few letters were published subsequently supporting the proposal, but the matter was not taken up by any of the other papers, and the proposal appears to have since died a natural death.

Cases between Europeans and Natives.

During the past year there have been no cases in the Punjab which attracted any great amount of attention.

Regarding the death of a punkha coolie in the barracks at Benares, the *Táj-ul-Akhbár* (Ráwalpindi) published a very intemperate article in which it remarked "that murders of punkha coolies by European soldiers are now matters of daily occurrence and no longer create any sensation; that Government is constantly thinking of taking one country or another, and it is in its interest that the soldiers should not become humane. The first

lesson which is imparted to these soldiers on their arrival in India is that they should hate the natives, that the latter are animals, and that it is an act of merit to kill them. In support of this view the Editor published a conversation alleged to have taken place between a European soldier and certain cyclists who had come to India. The soldier remarks that he and his colleagues regard the natives as worms; that the latter are base liars, thieves and cut-throats who deserve to be shot down."

Both the *Paisa Akhbár* and the *Koh-i-Núr* of Lahore had sarcastic articles regarding the death of a syce of a Mr. Kelly of the North-Western Railway, the result of a push. Mr. Kelly was fined Rs. 50 and on the strength of this the *Khair Khwah-i-Rissatha-i-Hind*, Lahore, had the following in its issue of the 23rd July:—

"Does not the fact that not a single European has up to the present been convicted of murdering a native—and hundreds of Her Majesty's Indian subjects have been killed by Europeans—furnish a proof of the dishonesty of the authorities? Government, or its responsible officials, are committing a great mistake in condoning this injustice. They should remember that their undue partiality for European offenders is breeding unrest and distrust in the country, which will, sooner or later, lead to serious consequences."

KINE SLAUGHTER.

Numerous complaints have appeared from time to time in the Hindu Vernacular newspapers regarding the slaughter of cattle and exposure of beef.

On the other hand the Muhammadan papers constantly published complaints and objections against the opening of "Jhatka" shops. The position as regards Jhatka has been recently dealt with in a dscision of the Chief Court (Criminal revision side, case No. 1323 of 1897) in which Mr. J. Stagdon held that the practice could not be interferred with under ordinary circumstances.

The *Akhbár-i-'Am*, however (a Hindu paper), appears to have caused somewhat of a sensation by publishing several articles in which it pointed out the unreasonableness of the Hindús in quarrelling with the Muhammadans and trying to prevent them from performing the cow sacrifice. In its issue of the 25th May 1897 it remarks "that the same treatment should be accorded to the Hindús and Muhammadans alike, who have been living together in India for centuries and will continue to do so till the end of this world. India is not for the Hindús alone any more than it is for the Muhammadans, but for all the natives, and most of all for Great Britain. The Editor feels certain that 99 per cent. of the newspapers published in the country will readily endorse his views. But having regard to the tension of feeling prevailing in the country the same sympathy can scarcely be expected from the various races inhabiting India. It is an open secret that the British Government observes a strict neutrality in matters pertaining to the religion of the natives. But the latter do not seem to have realized this; and it is to be feared that they will not appreciate British rule till they come to recognize the wisdom of the policy followed by their rulers. If the Muhammadans consider it lawful to eat beef, the opposition of the Hindús in this matter is not only foolish, but tantamount to defying the administration. They may revere the cow, plaster the floors of their houses with its dung, and use its urine on occasions of "purification," but they should remember that the Christians cannot do without beef and butter, and that Islám sanctions the consumption of cow's flesh. It is therefore a crying shame that the Hindús should fight with their Muhammadan fellow-countrymen and try to prevent them from performing the cow-sacrifice. They should not lose sight of the fact that the authorities will not take sides in this question. The present rulers of India regard the cow and the pig with an equal eye, and cannot understand why the Hindús should feel offended at the sight of beef or why the followers of Islám should abhor *jhatka* meat. Both communities should, therefore, remember that if they cannot live in peace, Government will be compelled to increase the strength of the British army in India and make the administration still more stringent, for it acquired the country by conquest and means to retain it. Is it not an anomaly that whilst the Hindús do not take offence at thousands of cows being killed for the European soldiers they should feel indignant at the Muhammadans using beef and try to prevent them from doing so? But what does this indignation mean, and what will the outcome of it be? It is to be feared that this attitude of the Hindús will cost them dear. It is impossible to induce the Christian rulers of India to embrace Hinduism and deprive the Muhammadans of their liberty. The Hindús can gain their object by effecting a compromise with their Muhammadan fellow-countrymen, otherwise they will be considered guilty of interfering with the religion of a section of Her Majesty's subjects. They may establish societies for the protection of the cow, but they have no right to prevent others from doing what they like with their own. All that the Hindús can expect from the Muhammadans is that the latter will not kill cows in public places. Is it not by the way strange that although the Hindús profess to hold cows in reverence they do not

look after them, and not infrequently sell them to butchers when the animals cease to yield milk? The Hindús would, therefore, do well to remember what they are about, and abstain from raising disturbances over kine-slaughter. They should first come to an understanding with the Muhammadans in the matter and then represent their wishes to the Government. In conclusion, the Editor calls upon the Native Press to exert itself to restore the old feeling of friendship between the two communities."

And again the same paper of the 27th May 1897 remarks "that in these days the natives enjoy perfect religious freedom, and that the educated Indians should impress on their fellow-countrymen the desirability of abstaining from interfering with the religion of any section of Her Majesty's subject. The term "religious freedom" as applicable to any particular religion can best be explained by the followers and not the critics of that religion. If the Muhammadans perform sacrifices on the Bakar 'Id and do not regard the cow with the same reverence as the Hindús do, the latter have no right to agitate for the suppression of kine-killing in India. It is easier for the sun to rise in the west than that the whole of India should revere the cow like the orthodox Hindús. Nay, even the educated Hindús have come to look with abhorrence on the excreta of the animal. Besides, would it be just on the part of the authorities to deprive the Muhammadans of their right to perform the cow sacrifice? The followers of Islám may, of course, forego this right for the sake of their Hindu neighbours. It is, however, difficult to say how the Government will act under such circumstances, although it goes without saying, that it will maintain the reputation of the administration and decline to suppress kine-killing. It should, moreover, be remembered that it is wrong to suppose that the authorities are at the bottom of the affair, while the raising of disturbances over the slaughter of kine will only prove injurious to the cause of the Hindús and deprive them of even the little liberty which they now enjoy. Besides, the Muhammadans assert that cow sacrifice is enjoined on them by their religion. Under these circumstances all that the Hindús are entitled to is that kine should not be slaughtered in public places."

Subsequently, however, the *Akhbár-i-'Am* found it necessary to consisderably modify the opinions expressed in these articles.

The Congress Movement.

But little attention seems to have been paid by the Vernacular Press of the Punjab during the past year to the Congress. At the commencement of the year some very bitter remarks appeared in the Muhammadan Papers in connection with the President's (Mr. Syani) opening speech, in which he offered his congratulations to Mr. Gladstone on his 87th birthday. The *Chaudhwin Sadi* (Ráwalpindi), for instance, remarked that "If Mr. Syani joined the Congress in order to congratulate that wild beast of a man, that blood-thirsty Christian and enemy of Islám, then he is no better than the Bengalis and the Hindús or the clergy and other followers of Mr Gladstone, who are making attacks on Islám and the head of that religion, and wish to see the Sultán swept off the face of the earth. The long and short of it is that the Congress represents the Bengalis and the Hindús, and that Mr. Syani could not help acting like a slave of the Bengálís. It is from fear of being reduced to such slavery that the Muhammadans hold aloof from the Congress."

In a later issue the same paper publishes a communication from the late Sir Syad Ahmad Khán in which he remarks that "Education unless accompanied by moral training is of no use. An educated man who has received no such training is like an uncontrollable horse which takes its rider wherever it likes. The education which has been given to the Hindús of Bengal, the Parsis of Bombay and the Brahmans and Mahrattas of Poona has in no way proved beneficial to India. The natives have begun to consider themselves statesmen of the highest order. They have learned the two words 'liberty' and 'agitation' by heart. By the former they mean giving free expression to their own views whether they are sound or otherwise. They also resort to agitation, and have for this purpose established a society called the Nationol Congress. The Syad, however, does not agree with those who declare that the Congress people are inciting the natives against the Government, but whatever their motives may be, there can be no doubt that their doings are creating disaffection against the Government. Very few Muhammadans have taken part in the Congress movement, and if they care for their welfare, they should live peaceably under the benign rule of the British Government, and remember that their religion requires them not to allow even a thought of disloyalty to enter their minds. The Prophet thanked the Almighty in that he was born in the reign of a just king like Nowshirwán. Why should not the Muhammdans also thank the Almighty for placing them under the rule of Government which in no way interferes with the performance of their religious duties."

The *Akhbár-i-'Am* (Lahore) in its issue of the 12th Febuary 1897 referring to the opposition of the Muhmmadans to the Congress movement " asks if they (the Muhmmadans) consider it a disgrace to echo the demands which have been made by the Congress?" and adds sarcastically that "if they consider it disadvantageous to join the Congress owing to their being backward in education, they cannot make up their deficiency in this respect by opposing the Congress."

The same paper in its issue of the 10th October 1897 remarks that Mr. Justice Strachey's definition of "disaffection" is calculated to strike at the very root of political agitation in this country, and advocates that this matter should be taken up seriously at the approaching National Congress It concludes this article as follows:—"It is, however, impolitic to confound strong writing with sedition, of which the educated natives are utterly incapable. It would be equally wrong to suspect the loyalty of the educated community owing to the recent prosecutions for sedition. The existence of the National Congress, the objects of which can be fulfilled by the permanence of British rule in India alone, is a standing refutation of the charge of disloyalty preferred against the educated natives."

KASHMIR.

Commenting on the conviction of the Editor of the *Hahdard-i-Hind* for libelling the Mahárája of Kashmir, the *Akhbár-i-'Am* remarked that the attacks made against His Highness were of a most indecent character and that their author had failed to prove that he was actuated by good motives.

The *Victoria* and various other papers continued to urge the restoration of the Mahárája to his former position, suggesting that the occasion of the Diamond Jubilee would be a fitting opportunity for this act of justice. The *Rafiq-i-Hindustan* published a series of articles against the Council of State containing strong personal attacks against Rái Bhág Rám, the Judicial Member of the Council.

The *Paisa Akhbár* (Lahore) and the *Jáfar Zatalli* (Lahore) also published articles attacking Rái Bhág Rám, whilst the *Násim-nl-Hind* (Lahore) writes of him as "that dacoit, Rái Bhág Rám, who, with his business-like wife, is looting the State in broad day light." On the other hand the *Aftáb-i-Punjab* (Lahore), the *Wazir-i-Hind* (Sialkot) and other papers published articles defending Rái Bhág Rám from these attacks and strongly deprecating any enlargement of the Mahárája's powers, who, they assert, is a mere puppet in the hands of Wazír Lachman, who should be dismissed.

AFFAIRS IN NATIVE STATES.

Criticisms of the usual kind appeared from time to time in various petty newspapers. The *Punjab Samachár* (Lahore) of the 2nd February referring to some libel cases then pending against certain newspapers very truly remarks "that although the Native Chiefs are not altogether free from blame in the matter, there is no denying the fact that certain journalists are in the habit of attacking Chiefs from motives of personal spite, thereby bringing the Native Press into disrepute. Among the various causes that tend to lower the Native Press in the estimation of the public the chief one is the fact that the leaders of that Press are generally actuated by motives of self-interest. It is a crying shame that persons connected with leading newspapers should visit Native States on festivals and marriages like beggars."

A series of articles appeared in the *Nazim-ul-Hind* showing up the state of affairs in Bahâwalpur, which the Editor attributed to the Nawáb's Private Secretary, Maulvi Rahím Baksh.

Amongst other charges made against the Maulvi, the *Nazim* accused him of plundering the State right and left, of being a follower of Mirza Ghulám Ahmad of Kádián and of having given the Mirza Rs. 5,000 on behalf of the State.

This resulted in a case for libel being lodged against the *Nazim-ul-Hind* by the Maulvi and the subseqnent conviction of the Editor.

Charges were made by the *Paisa Akhbár* and other papers against the Rájás of Nábha and Patiála for unduly favouring Muhammadans at the expense of Hindús. The Rája of Kapúrthala also came in for a good deal of unfavourable criticism in connection with his visit to Europe. The *Ahluwalia Gazette* (Amritsar) in its issue of the 10th February accused him of being extravagant and licentious, and asks "How long will such a tyrant be allowed to hold his present position?" and then proceeds to suggest that Government should fix a monthly allowance for the Raja and appoint a Committee to administer his State.

The *Rafiq-i-Hindustan* (Lahore) complained in its issue of 1st February "that great mismanagement prevails in the Jind State. Bribery and corruption are rampant while the work of the Judicial Department is carried on in a most unsatisfactory manner The Members of Council instead of attending to the work entrusted to them waste their time in intriguing. It is a matter of regret that the young Raja also spends a great deal of his time in licentiousness and play. The Editor promises to expose the *Ahlkars* who prevent the Raja from learning the administrative work of the State."

The *Victoria Paper* (Sialkot) approved of the appointment of an Assistant Commissioner as tutor and guardian to the Jind Raja, and suggested that it would have an excellent effect if similar appointments were made in other Native States.

Other papers, however, took a very different view of the appointment and the following extract from the *Umballa Gazette* is a fair specimen of the style of writing indulged in :

"People are openly saying that the British Government neither observes its pledges nor rewards the services rendered to it by the Raises It does not, moreover, pay any regard to the opinions of the late Lord Lawrence, and listens only to the back-biting officials. The news is causing much uneasiness in the Patiála, Nábha and Jínd States, and they will probably approach the authorities with a remonstrance on the subject. The public is of opinion that the Rája of Jínd should now be invested with administrative powers. Government is not unaware of the feelings with which the Native Chiefs regard it. The Phúlkián States are devotedly attached to the British Government, and will not hestitate to make any scarifice for its sake. The authorities should not, therefore, offend them by interfering in their administration. It is impossible for love and friendship to be permanent unless the feeling is mutual. Kashmir and Hyderabad affairs have already opened the eyes of the native *Raises*. Does not Government know that in Native States it is now more feared than loved ? "

The affairs of Hyderabad received a certain amount of attention, the *Akhbar-i-'Am* advocating that the Berars should be restored to the *Nizam*, and the *Paisa Akhbar* and *Sada-i-Hind* (Lahore) endeavouring to show that the existing unsatisfactory state of affairs could not be remedied so long as the present Resident (Mr. Plowden) remained in Hyderabad.

RELIGIOUS EXCITEMENT AND ILL-FEELING BETWEEN HINDUS AND MUHAMMADANS ON ACCOUNNT OF THE MURDER OF LEKH RAM, &c.

Pandit Lekh Ram, a noted preacher of the Arya Samáj was murdered in the house of Lala Jiwan Lal at Lahore on the 6th March 1897. The Pandit had made himself numerous enemies both among Muhammadans and also among the members of the Sanatan Dharm Sabha owing to the disgraceful and abusive language he allowed himself to make use of when criticising other religions than his own.

There were certain circumstances in connection with the murder which tended to throw suspicion on a Muhammadan, and the Hindu press, without waiting for proof, at once accused the Muhammadans of having committed the crime. The *Punjab Samachár* (Lahore) of the 6th March, the very day of the murder, wrote: "The murderer was a wicked Muhammadan who had been living with the Pandit for some days and had expressed a desire to be readmitted to the Hindu religion. The assassination of the Pandit is the result of a conspiracy. It would be well if the investigation were entrusted to a European Police Officer instead of a Muhammadan."

The fact that Mirza Ghulám Ahmad of Kádián shortly afterwards drew attention to a prophecy which he had made and published in February 1893 to the effect that the Pandit would fall a victim to the wrath of the Almighty within six years of the date of the notice naturalliy added fuel to the fire, and the relations between the two communities became very strafned.

During the month of March various absurd rumours were started. The *Bharat Sewak* (Jullundur) for instance in its issue of the 10th March had the following :—

"It has now generally become known that the murderer of Pandit Lekh Rám wished also to kill Lála Hans Ráj Principal D. A. V. College, and Lála Lál Chand, Pleader. On the 'Id day the man paid visits to these gentlemen, but could find no opportunity of carrying out his designs. The Editor has heard a dreadful rumour to the effect that a party of 25 Muhammadans is out under a special *farmán* with the object of murdering all the leading Hindús in the Punjab One or two men of this party have taken up their quarters in every important city in the Province. The example of these men has had a baneful effect on their co-religionists, and many murders have already been committed. Four persons have been killed at Lahore, while Lála Rala Rám, founder of the National High School, has been murdered at Pesháwar. Another Hindu was hacked to pieces in Nurmahal in the Jullundur District on the 'Id day ; and reports of similar occurrences have

been received from Siálkot and Chandosi. But the death of Pandit Lekh Ram is the most tragic incident of all ; and it is possible that it may be followed by many more incidents of a like nature." Whilst the *Akhbár-i-'Am* in its issue of the 16th March remarked that—

" All sorts of rumours are afloat, while the conduct of the Kádiáni is the strangest of all. It is said that the lives of those Hindús who convert men of other religions to their faith are in danger ; and that suspicious-looking Muhammadan strangers are enquiring as to the whereabouts of the Arya leaders. Mirza Ghulám Ahmad of Kádián, who was enabled to make a prophecy regarding the death of Lekh Rám on the strength of a revelation, should use his vaunted powers and say who the murderer of the late Pandit is."

The following extract from the *Sauatan Dharm Gazette* of the 16th March shows that Lekh Rám was by no means popular with the orthodox Hindús :—

" It is an admitted fact that Lekh Rám had gained great notoriety by the use of undignified and indecent language, and that he was in the habit of reviling the Hindús in such filthy terms that the latter hated his very name. It appears that the deceased found it impossible to digest his food without abusing the Hindu gods, incarnations and deified heroes. Some idea of the generel execration in which he was held can be formed from the fact that the Hindús actually wondered how a man holding such views was born in the house of a Hindu. When the news of his assassination became known, several Hindús were heard to say " such a fate always overtakes the revilers of the faith. "

The *Punjab Samachár* in its issue of the 13th March wrote as follows :—

" This bloody outrage is in the opinion of the Editor the result of a premeditated and long-matured plan which has for some time past been discussed in the neighbourhood of Amritsar and Gurdáspur on one side, and that of Delhi and Bombay on the other. Is it unreasonable to suppose that this plan originated with persons who used to declare openly in their writings and speeches that they would kill the Pandit or that the latter would die a painful death within a fixed period on an appointed day? Is it not possible that a certain author who has written books containing attacks on the Arya religion had something to do with this conspiracy?" And in reply to this and other similar attacks the *Chaudhwin Sadi* (Ráwalpindi) of the 23rd March had the following: —

" Lekh Rám did not die till midnight, but his dying declaration was not recorded. The statements alleged to have been made by him deserve no credence whatever, seeing that they were not made before a competent officer. Add to all this the suspicious circumstance that the deceased was naked at the time, and it may easily be inferred that there is a great probability that the assassin was a Hindu, and that private reasons were the cause of the murder. The Editor then calls the attention of the Government to the attacks that are being made against the Muhammadans. Attempts are being made to bring them into disgrace; their religion and its founders are being reviled; and lectures are being openly delivered against them. Does not the Government consider it their duty to put a stop to all this ? And are the Muhammadans to understand that no protection is to be afforded to them under the British Government? The action of the authorities in excluding Muhammadan officials from all share in the investigation will not only afford the Hindús an opportunity of disgracing the Muhammadans, but also for concealing the real facts of the case. If the murderer is a Hindu and the motive for the crime is one which the Hindús do not wish to be made public, it will be impossible, under such circumstances, to work out the case. In conclusion, the Editor advises his co-religionists to bear with patience whatever may befall them. The Hindús have left nothing undone to incite (*barangekht*) even the Sikh and Hindu soldiers, and if the conflagration they have raised spreads to the Muhammadans, there is no knowing what may happen. The Muhammadans are weak, and must patiently bear all. The treatment to which they have been subjected on mere suspicion should give them an idea of what they are to expect from the Hindús in the future. Next to the Anglo-Indians, all power is in the hands of the Hindús, and the Muhammadans can expect nothing but destruction at the hands of the latter. Let the Muhammadans patiently await their destruction and cling to the hope that the British Government will do them justice at last."

During the whole of March and April both sections of the Vernacular Press teamed with lengthy and bitter articles against each other, of the above description, but since then the discussion has gradually cooled down, and the advent of the plague to the Punjab and the issue of of Plague Regulations has caused both parties to sink their own differences with a view to combining together to bring pressure to bear on Government to modify the Plague regulations.

THE DIAMOND JUBILEE AND THE PROPOSED STATUE OF THE QUEEN.

The remarks passed on the Jubilee were, with a very few exceptions, of a distinctly loyal and flattering nature.

The following are examples:—

The *Táj-ul-Akbár* (Ráwalpindi), of the 19th 1897, publishes a number of verses read at a meeting of the poets held at Ráwalpindi on the 15th idem in the house of Lála Bache Lál, Government pensioner, in honor of the Diamond Jubilee. The verses recite the praises of Her Most Gracious Majesty and the advantages which have accrued to India under British rule, and contain prayers for the long life and happiness of the Queen-Empress.

The *Gham Khwár-i-Hind* (Lahore), of the 19th June 1897, remarks that on the 21st idem the Queen-Empress will have completed the sixtieth year of her reign,—an event unique in the annals of English history. No one can deny that during this period the natives have been enjoying unequalled peace and freedom, and that British rule is founded on justice and equity. It is no exaggeration to say that never before has India been placed under so benign a rule. It is for this reason that every native household is preparing to celebrate the Diamond Jubilee in a fitting manner. The Editor concludes by supplicating the Almighty to shower His choicest blessings upon Her Majesty and to keep India under Brltish rule for ever.

The *Koh-i-Núr* (Lahore), of the 22nd June 1897, also publishes an article to the same effect.

The *Civil and Military News* (Ludhiána), of the 23rd June 1897, after giving a short sketch of the life of Her Majesty the Queen-Empress and enumerating the blessings conferred on India during her rule, remarks that such a celebration as that observed on the 22nd idem in every part of the world has never before fallen to the lot of man to witness.

The *Akhbár-i-Am* (Lahore), of the 22nd June 1897, publishes a communication in which the writer remarks that the Queen-Empress' reign has been a peaceful one, and that Her Majesty participates in the joys and sorrows of her subjects, and is ever solicitous for their welfare. It is the good fortune of the natives of India that Providence has placed them under such a sovereign. The writer concludes by offering a prayer for the long life and prosperity of the Queen.

The *Paisa Akhbár* (Lahore), of the 21st June 1897, also publishes an article to the above effect, and prays that the Queen-Empress may live for a thousand years—each year being made up of one thousand months, each month of one thousand days, each day of a similar number of hours, and each hour of one thousand years.

The *Khair Khwáh-i-Rayásathái-Hind* (Lahore), of the 25th June 1897, however, remarked:—"that the former rulers of India used to spend lakhs of rupees in rewarding their servants and subjects on such auspicious occsions as the Diamond Jubilee. The British Government, on the contrary, tries to get money out of the people in various ways. It requires them to subscribe for illuminations, deputations (*sic*), statues, fire-works, &c., &c. People would be glad to contribute towards such objects if they could only afford to do so. But what return do they get for such sacrifices beyond empty praise and titles? These titles are of no use to them at a time when they cannot get enough to fill their bellies. The Congress has asked for certain reasonable concessions in honor of the occasion, but the promoters of that movement may rest assured that Government is not so foolish as to listen to their prayers. The business of the authorities is to make fools of the people and suck their life-blood (*lit.* to scratch their heads and eat their brains). The responsibility for this rests with the people themselves. Some sycophant or other, with a view to currying favour with the Powers that be, puts forward a proposal in order to make a show of his loyalty, and the others not only follow his example, but endeavour to outvie him lest they should fail to receive the reward likely to be conferred on the originator of the loyal movement."

For various reasons, upon which it is unnecessary to enter here, the proposal to erect a statue of the Queen met with a great deal of opposition from almost all sections of the Vernacular Press.

The general opinion seems to have been that the money necessary for the statue would have been better spent in relieving the sufferings of the starving poor, whilst some of the Muhammadan papers considered the proposal objectionable on religious grounds.

THE CALCUTTA RIOTS.

ON receipt of the first news of the Calcutta Riots several of the Muhammadan vernacular papers published very violent articles full of exaggerated statements. The *Paisa Akhbár* (Lahore) for instance in its issue of the 8th July remarks as follows:—

"Government should clearly understand that some of its actions indicate that it does not intend to stay in India for any considerable length of time. To take no notice of the loss of life among its subjects, nay, to order its blood-thirsty officials to shoot down hundreds of natives, is a sure sign that it is no longer anxious to rule India. If this is so, why are the authorities dragging their reputation through the mire and bring-

ing British rule and administration into disgrace by resorting to bloodshed? They should bear in mind that although the people are silent through fear, their actions will be recorded in history in red and will leave bitter memories behind. Does not the fact of the authorities taking no notice of the butchery of seven hundred Muhammadans in Calcutta, the capital of India, the residence of the Viceroy and the centre of administration, argue prevalence of gross mismanagement and anarchy in the country? Nay, it is rumoured that the "rioters" were fired upon by order of Government. Have the authorities lost their sense of shame along with their sense of justice? They are selfish, ease-loving, obstinate, unjust and tyrannical. They are moving heaven and earth merely because two Englishmen have been killed in Poona. The Bombay Government appears bent on avenging these murders, not only on the city of Poona, but on the whole of the Bombay Presidency. On the other hand, not one or two, but hundreds of Muhammadans have been killed in the capital of India; but the unsympathetic authorities have not thought it worth their while to express any regret at the occurrence. Does not the slaughter of 700—nay it is to be feared that the number actually killed is larger still—prove that peace is thoroughly established in the country? The number of the killed and wounded in many a battle does not amont to 700. The number of the Greeks killed by the "tyrannical Turks" in the battles fought between the Malonna Pass and Domekos is less than that of the "rioters" shot down by the soldiers and policemen of the "kind British Government" in Calcutta. It is horrible to picture the scene which the spectacle of hundreds of dead bodies exposed on public roads must have presented! Was all the wrath of Mr. Gladstone reserved for the Turks, whom he called a curse to mankind? Is it or is it not a piece of *zulm* that 700 innocent Muhammadans of India have been killed by order of the authorities? The Calcutta "rioters" are deserving of our pity, seeing that they have fallen martyrs for expressing their religious feelings and were goaded to do what has cost many a precious life. There is no doubt whatever that they have not exceeded their rights in giving expression to these feelings, which are honoured in every country. They did not take the law into their own hands, but took their case to the highest court of justice in the country. The English law, which protects only the tyrannical, which is called the support of tyrants and oppressors, would not, however, help them; and they failed to obtain justice."

In its issue of the 12th July, however, the Editor states "that it was pointed out to him by some of his friends that the tone of the foregoing article was improper and intemperate. He is not prepared to share this opinion. It is true that the tone is rather severe, but that does not matter. The Editor would not have withdrawn even a single word of the article in question if the later accounts of the riots telegraphed to Lahore had not placed the subject in a new light before him. The data on the strength of which the foregoing article was written were supplied by the Anglo-Indian papers of the Punjab and the North-Western Provinces. These papers have now published a different account of the riots which is corroborated by the Calcutta papers. It would, therefore, be an act of dishonesty if, in the face of such respectable and reliable evidence, the allegations contained in the article published in the *Paisa Akhbár* of the 8th July were not withdrawn. These allegations were made on the strength of the information that the building in dispute was really a mosque; that the Muhammadans had gone up to the High Court to recover possession of it; that the rioters were fired upon by order of the Government of India; and that about 700 Muhammadans had been shot down or wounded. The later accounts of the riots received in Lahore do not confirm this information."

The *Chaudhwín Sadi* (Ráwalpindi) of the 8th July and the *Ndzim-ul-Hind* (Lahore) of the 10th July also published very violent, not to say seditious, articles. Some of the Hindu papers commenting on the riots, took the opportunity to point out that Government was making a great mistake in considering the Muhammadan community more loyal than the Hindús. The following estract from the *Pnnjab Samachár* (Lahore) of the 17th July is a specimen of this class of article.

"It is rumoured that when the Muhammadans decided to forcibly take possession of the alleged mosque, they not only called to their help their co-religionists living in the neighourhood of Calcutta, but despatched telegrams to several stations in the North-Western Provinces for assisstance. How the Muhammadans dared to act in this manner is a question difficult to understand. There is, however, no doubt that the Amír's treatise on *jehád*, the awakening sympathy for the Sultán of Turkey, and the indulgence with which Government treats the Muhammadans have helped to make them impertinent. The newspaper world is not ignorant of the fact that at the meetings held in India to congratulate the Sultán upon his victories over the Greeks, Mr. Gladstone was called a mad man, whilst the English were represented as a deceitful people, &c. The Editor then states that the fury of the rioters was directed chiefly against the Europeans and Christians, and that the victims of the murderous attacks committed by the Muhammadans were members of these communities. The treatment of European ladies in particular was disgraceful and showed what the feelings of the Callcutta Muhammadans were. If the Hindús had not come to the rescue of theEuropean community, or if the Hindu Police had not been appointed to keep watch at the site of the mosque, it

is probable that several Europeans would have fallen victims to the fury of the Muhammadans. These are the doings of the members of the community which the authorities consider loyal to the British Government and treat with indulgence."

THE POONA MURDERS.

This matter received a considerable amount of attention, owing partly, no doubt to the attacks made on the Vernacular Press in this connection by the Anglo-Indian Press. Not unnaturally, they endeavoured to defend themselves from the charge of having been to a great extent instrumental in causing the murders. The *Akhbár-i-'Am* (Lahore) of the 10th July wrote as follows:—

"The action of the authorities in trying to wreak vengeance on the entire population of Poona and looking with displeasure on even the educational institutions of that town indicates that they are actuated by a vindictive spirit and have lost their mental equilibrium. It appears that the Bombay Government is sadly mistaken in its notions as to the aims and objects of the political agitation set on foot by the educated community of Poona, and that some high official has hit upon the plan of taking advantage of these murders to suppress this constitutional agitation. This is more dastardly than the conduct of the murderers of Leiutenant Ayerst and Mr. Rand. It is to be hoped that Lord Sandhurst will not act on the advice of the official in question. The *Akhbár* then states that it is wrong to assert that the Native Press is responsible for the Poona murders. If the Press condemned the plague regulations or exposed the highhandedness of the European soldiers, it was in order to induce the authorities to bestir themselves and remedy these evils. The latter, however, paid no attention to its writings. But the worst of it is that the Government is trying to shift its responsibility on to the shoulders of the Native Press. If it had been wise it would have profited by the writings appearing in the Press. But it was proud of its military power; and now that it has been punished for its mistake it has commenced throwing mud at the Native Press."

Many other papers wrote in a similar strain, drawing particular attention to the reward offered for the detection of the murderers. Thus the *Hamdard-i-Hind* (Lahore) wrote :—"Hundreds of natives have been murdered, but not a pice has been offered for the arrest of the murderers. Take for instance the case of Lekh Rám. The authorities paid no attention to that case, but have offered a reward of one lakh (so the rumour goes) for the arrest of the murderers of Mr. Rand."

Violent articles appeared in the *Akhbár-i-'Am* in its issues of the 22nd July and 19th August, both written by its so-called Glasgow correspondent. The following are extracts therefrom.—

"Granted that the natives are worse off than the Armenians or the Cretans and that the majority of the Europeans are ungodly and given to fornication, is that any reason why the entrance of Eurepean officials into the *zenánás* in Bombay should have been taken tohear?t Is not the *zenána* the house of their aunt (*sic*)? The "Sáhib" cannot be accused of violating the laws of the *pardah* since there is no such thing in his native country. The suicide of a Muhammadan husband cannot frighten a European official. The inmates of the *zenána* may be pure and the British soldiers immoral; but the latter do not enter a house to stare at the former. What a folish notice! 'Even a demon would not have celebrated his jubilee at a time when India was being ruined by the plague, famine and earthquake.' The enemy has published several such disagreeable sentences in English as well as vernacular.

"Who are the Brahmins that the "whites" should fear them? If the Muhammadans were sensible, they would put an end to kine-killing out of regard for the feelings of the Brahmins. As for the "whites," what do they care for any body? They have introduced the medical examination of women contrary to the teachings of Christ. They are devoid of all sense of shame, commit adultery and drink hard. They eat beef as well as pork, and monopolise all the appointments in the country. The *Marhatta* and the *Kesari* are good papers. But how dare we praise them now that the Proprietor, Manager and others have been arrested? God forbid that any body should kill another *gora* and bring about the arrest of more Editors and the martyrdom of those already arrested. The people of India have become effeminate (*lit.* females). The Muhammadans made eunuchs of the Rájpúts, and the English have done the same with the Muhammadans. The Muhammadans allowed the Hindús not only to grow moustaches, but beards, but now that the *gorás* have deprived them of manliness they have neither beard nor moustaches. What will the timid natives be able to accomplish? A lion-hearted *gora* shot (*lit.* preyed upon) the princes of Delhi before the eyes of the Rájpúts, Moghals and Patháns, but these brave fellows witnessed the whole affair as if it were a *tamasha*! What faithfulness! What bravery! A respectable gentleman of Lahore was beaten by two *goras*, but the Punjabís thought it only

fun! All the natives have thus been civilised, and this is becoming Christians in the true sense of the word. Well done Oh Missionaries! India is now a truly Christian country! The natives are beasts of burden and the *Firangis* beasts of prey. Sevaji fled from the Moghals, but where will the Brahmins flee to, for both land and sea are held by seventy thousand British soldiers? May God protect them!"

THE SULTAN OF TURKEY AND THE INDIAN MUHAMMADANS.

A great deal was written on this subject, and in connection with the Græco-Turkish War, more particularly by the Muhammadan portion of the Press. Much stress was laid on the position of the Sultan as Caliph, and some of the articles were of a distinctly violent nature. The following are a few examples :—

"The *Koh-i-Núr* (Lahore), of the 16th February 1897, remarks that a shameless and shortsighted English poet named Watson has in a wretched poem denounced the Sultán of Turkey as Abdul the damned. The offence committed by this man is unpardonable, and deserves to be severly punished. The Sultán is regarded by the Muhammadans as their spiritual head, and is consequently held in great esteem. The Muhammadans of India have ever been and will always remain steadfast in their loyality to the British Crown, but it is wrong to infer from this that they do not take offence at the abusive language heaped on the devoted head of the Sultán. Abdul Hamid being the religious leader of the Muhammadans, any insult offered to him is an insult to Islám itself. The *Civil and Military Gazette* is wrong in saying that only a small section of Muhammadans hold the Sultán in esteem. The truth is that, with the exception of one of the various sects into which the Shias are divided, all classes and sects of the Muhammadans regard His Majesty as the rightful successor of the Prophet. As regards the Indian Muhammadans they look on the Queen-Empress as their secular ruler, but at the same time they hold the Sultán in great esteem as being the spiritual head of their faith. The ruler of one country may be hostile to the ruler of another country, owing to political reasons, and if two rulers professing different religions wage war against one another the war need not necessarily be a religious war. It is, however, anything but dignified to curse a ruler, and no man who has any sense of self-respect can help feeling offended when the head of his religion is abused. No Muhammadan can be so far wanting in self-respect as to hear the Sultán abused without feeling provoked. If the Muhammadans become so degenerate as to be indifferent to the abusive language used towards the head of ther faith, then their loyalty will cease to be of any service to the Government."

The *Wafadár* (Lahore), of the 8th April 1897, publishes a communication from one Abdul Sattár of Sandeli, who states that no one who reads the English newspapers can fail to be struck at the cleverness with which they have misrepresented facts and the great exertions that they are making to bring the Sultán into disrepute. It is, howevr, a matter for congratulation that they have so far failed in their mischievous attempts. The writer reviews one by one the various tactics to which England and its Press have resorted in order to discredit the Sultán. The first step taken in this direction was to incite the Armenian Christians to revolt against His Majesty. Thousands of Muhammadans were massacred in the conflicts that ensued between the Muhammadans and Christians, but in spite of this the British Government sympathised with the Armenians, who were represented as being oppressed. Not only were the Christians helped secretly by the British Government with money and arms, but a plot was set on foot to blow up the Yidiz Kiosk. Fortunately the attempt failed, and a number of Armenians were arrested. But the Sultán did not punish any of the men who attempted this diabolical outrage. Compare this behaviour with the conduct of the British Government after the Mutiny, when it shed streams of blood. There are old men still living who witnessed this carnage, the recital of which sends a thrill of horror through one's frame. Hundreds of pamphlets were published on the so-called tyranny practised on the Christians in Armenia and inflammatory speeches were delivered in London and Liverpool. In a word, every measure calculated to rouse the wrath of the Christian nations and to alienate the sympathies of the Indian Muhammadans from the Sultán was resorted to. But when they saw that their attempts had failed to deceive the Indian Muhammadans, they began to revile the Sultán. Their next move in the game was an attempt to sow the seed of discord between the Christians and the Muhammadans of Crete. Indeed they are at present secretly inciting Greece to take possession of the island. They also tried to get the Muhammadans of Mecca to declare that the Sultán was not the rightful successor of the Prophet, on the ground that he was not a Koresh, but failed in this attempt. They then endeavoured to set one class of the Muhammadans of India against another. With this view they gave out in the papers that the Shia Muhammadans did not recognise the Sultán as their head. The writer says that there are certainly differences in the religious beliefs of the two sects, and sometimes these differences give rise to quarrels. But after all both are Muhammadans. They intermarry and associate

with one another and the differences between them are not such as to prevent them from uniting on an important occasion. Mr. Gladstone has of late begun to talk a good deal of nonsense and has wounded the feelings of the Muhammadans by abusing the Sultán. The writer, howeve, advises the Muhammadans to take no notice of the ravings of such a madman. The English papers may rest assured that, in spite of their efforts to bring the Sultán into disrepute, the Muhammadans throughout the world will always remain true to to His Majesty and will be proud to shed their blood where his (the Sultán's) sweat falls."

The *Chaudhwin Sadi* (Ráwalpindi), of the 8th May 1897, advocates every Muhammadan, excluding paupers, paying an annual tax of Re. 1 per head to meet Turkish expenses and to aid the Turkish orphans, widows and wounded. It considers that if its suggestion were adopted a sum of five crores per annum could be raised, and that such help would afford considerable relief to the Sultán and enable him to devote his own revenues to the improvement of his army and the liquidation of the National Dept.

The *Wakil-i-Hind* (Delhi), of the 11th May 1897, publishes a communication in which the writer, referring to a letter of Maulvi Táj-ud-dín, published in the *Paisa Akhbár* of the 13th March 1897, remarks "that the picture drawn by the writer of the Muhammadan and the European Powers represents the real state of things. No one can deny that the Muhammadans of past times possessed many noble qualities. They shared the joys and sorrows of each other and considered the good of a fellow Muhammadan their own good. These qualities have, however, become extinct among the Muhammadans of the present time. Those who have travelled through Europe will admit that there is very little reality in the outward boastings of the European Powers, and if the Muhammadans would only stick to their principles of faith, Europe would not only tremble at the sight of the Muhammadans, but would share the fate which overtook Spain in the Middle Ages. Of late Turkey has had to face many difficulties, but it must not be supposed that these difficulties were due to any weakness or want of diplomatic skill on the part of the Sultán, who is a very able ruler. The fact is that all the European Powers have leagued together to gain their selfish ends.

When the Christians of Crete revolted against the Sultán and murdered the Muhammadans in thousands, subscriptions were sent from all the Christian nations of the world to help the rebels and the mischief-making Greeks. But the Muhammadans of India have become so hard-hearted that even the heart-rending cries of the poor widows and orphans of Turkey fail to move them. In the war between Turkey and Russia the Muhammadans of India displayed great zeal in raising subscriptions in aid of the Sultan, but times are so changed now that not a single person cares to stir in the matter. This change is due partly to the indifference with which the Muhammadan newspapers have treated the matter and partly to the fact that the leaders of the Muhammadan world, by their poisonous teachings of flattery and threats of imaginary dangers, have depressed the spirit of the Muhammadans, so that they are likely to become as degenerate and cowardly as the Bengalis. Some of the leaders only know how to make longwinded speeches, while others like our Khán Bahádur (Barkat 'Ali Khán) hasten to take a prominent part in receiving a Hindu Rája or presenting an address to a Governor-General. It is a matter of shame that when the very honor of Islám is threatened, when base attacks are being made on the Guardian of Mecca and Medina, when Christian swords are being dyed with the blood of the Muhammadans, and when even the Jews are raising subscriptions in aid of Turkey, the leaders of the Muhammadans are silently witnessing the horrible spectacle of the destruction of their brethren. The writer is of opinion that it is incumbent on the Muhammadans of India to extend every kind of help to the Sultán and his subjects."

3. The *Nizám-ul-Hind* (Lahore), of the 22nd May 1897, asks "whether the Indian Muhammadans will not show their sympathy with their co-religionists at a time when Christian tyranny has reached an extreme; when bigoted Christians who do not fear God have converted thousands of Muhammadan children and women into orphans and widows; when Muhammadans are being butchered simply because they are Muhammadans; when efforts are being made for the destruction of Islám; and when their co-religionists of Crete are being driven from their hearths and homes. Are the Muhammadans of this country so far lacking in self-respect that they will not come forward to the aid of their true religion? Islám is certainly passing through a grave crisis just now. The swords of tyrants are flashing against it on all sides. The greatest Muhammadan State, Turkey, is surrounded by enemies on all four sides. The Turkish sword is still sufficient to cause uneasiness to the Christians, but in spite of this there is no denying the fact that the Turkish Empire has to contend against various difficulties. The Christian Powers are bent upon freeing the Christian subjects of the Porte from the Turkish yoke. Volunteers are going to the aid of the so-called oppressed Christians even from such a tolerant and enlightened country as England. Every one is now-a-days at liberty to defend his religion, but it is much to be regretted that the millions of Muhammadans inhabiting this country have not as yet awakened from their lethargy. It is true they are starving paupers, but even if they contributed a few cowries each, thousands of rupees could be raised. If residence in India has not made them Káfirs, let them practise a little self-denial and

raise subscriptions for their oppressed co-religionists of Crete and remit the same to the Sublime Porte. They need not be afraid of the Government in this matter, as it is not an act of rebellion to raise subscriptions for the sufferers in Crete. Government has given full liberty to the people in religious matters, and since the Government shows due regard for its own religion the Muhammadans should show still greater regard for theirs. If the Indian Muhammadans do not feel as much regard for their religion as the demented and wicked old Gladstone does for Christianity, then they have ceased to be Muhammadans. Moreover, the British Government is a just one and not a wrong-headed, dishonest and tyrannical Government. It does not force on others what it does not like for itself. If the Indian Muhammadans are not devoid of all sense of self-respect and regard for their religion, they should not only raise subscriptions, but proceed to Turkey as Volunteers. Government will not place any obstacles in their way. The just Government of this country does not interfere with the religious beliefs of any class of its subjects, and is anxious to show due regard for its Muhammadan subjects. The authorities are aware that the Turkish Empire is the guardian of the sacred places of the Muhammadans and that the Moslems throughout the world have a vital connection with that Empire. This being the case, it will not allow the feelings of its Muhammadan subjects to be offended. If, unfortunately for the Muhammadans, Government places any disgraceful obstacles in the way of their religious liberty, then the Editor will be prepared to raise his voice in cursing it."

Attempts were made to raise subscriptions for Cretan Muhammadans, but apparently with but little success. In this connection the *Wakíl* (Amritsar), of the 8th November 1897, remarks "that it is a crying shame that, while the Hindús have raised no less than Rs. 48,000 for the expenses of the case of Mr. Tilak, who was prosecuted by the Government and convicted by the highest Court in the Bombay Presidency of an offence against the State, the Indian Muhammadans have not contributed even Rs. 20,000 or Rs. 25,000 for the relief of their oppressed and poverty-stricken co-religionists in Crete, on whose behalf the Consuls and Agents of the British Government itself have appealed to all charitably disposed persons."

THE DANGEROUS EPIDEMIC DISEASES ACT.

The rules passed under the above Act in connection with the Plague, met with almost universal opposition from the Vernacular Press. The *Lahore Punch* says in its issue of 31st March that "the plague, do doubt, is a terrible calamity, but the acts which have been passed to check its course are a still greater one. Meetings are being held at every place to protest against the rules which have become another pest to the country."

The *Rahbar-i-Hind* (Lahore) in its issue of the 24th March remarks that "Government, not content with cutting off communication with affected places, prohibiting pilgrimages and posting doctors at various stations for the examination of passengers, has placed the life, property, honor and religion of the people at the mercy of its police and soldiers, who do not fear God. This is an act of great injustice. The Editor asks Government to bear in mind that a king is not God and that a Government is not all-powerful like the Almighty."

In the *Bharat Sewak* (Jullundur) issue of the 25th March the Editor states that "he has received several letters from Bombay and Karáchi describing the horrible cruelties to which the residents of those cities are being subjected. No sooner does a person fall ill than he is taken to the Hospital amidst the heart-rending cries of his relatives and his house is burnt down."

The following extract from the *Akhbar-i-'Am*, Lahore, of the 20th October is one of the very few instances in which the efforts of the local authorities has met with praise from a vernacular newspaper :—

"The arrangements made for stamping out the plague at Kankhal are all that could be desired. The Collector of Sahâranpur, the Civil Surgeon of the district, the Sanitary Commissioner and his Deputy are all on the spot and doing their best to prevent the plague from spreading to the adjoining *iláka*. Their efforts have so far met with success, and the fell disease is up to the present confined within the four walls of Kankhal, so that pilgrims have free acess to Hardwár, which is only two miles from the infected town. It may be mentioned in this connection that the Collector and the Sanitary Commissioner are unremitting in their exertions to cope with the plague. Due regard is, however, paid to the feelings and prejudices of the residents of Kankhal. The house-to-house search parties are accompanied by female doctors and the sanctity of the zenána is on no account interfered with No fault can, moreover, be found with the segregation camp provided for the plague-stricken This is not distant from the *abádi*, and is located in a beautiful garden. 'Disinfection' work is also being carried on in a quiet manner, whilst the complaints of the people are promptly attended to."

GHAZI OUTRAGES.

The only cases of the kind were the murder of Mrs. Band in the Anarkalli Bazár Lahore and of Mr. Ross, Head clerk at Peshawar on 21st June.

The Muhammadan papers endeavoured to prove that the first was not the act of a Gházi, but merely that of a beggar, who became enraged on account of the deceased's abuse.

The *Rahbar-i-Hind* (Lahore) considered that the excitement caused by the murder of a European woman clearly showed that the authorities regarded only Europeans as human beings, and then it proceeds as follows:—"The people now ask whether the Pathán will be hanged. The reply is that he must be hanged. The question, however, is, why was not the European murderer of the dhobi hanged? The only reply that can be given is that the English are partial towards their fellow-countrymen."

The *Akhbár-i-Kaisari* (Jullundur) in its issue of the 27th February wrote much to the same effect as follows:—

"There is also a suspicion that the man is of unsound mind, and his actions lend strength to this suspicion. Although the Editor does not feel any great sympathy for the culprit, yet he can hardly refrain from remarking that the English rule over the natives in a strange fashion. Ostensibly the law does not confer any special privileges on the Anglo-Indians, but, as a matter of fact, they enjoy rights and privileges which have never fallen to the lot of any conquering nation. Indeed, it would be no exaggeration to say that the English are subject to no law, and that an Englishman would be acting within the "law" if he shot a native to provide meat for his hungry dog. Again, even the High Courts in India resort to dishonest and puerile reasoning to shield Europeans charged with the murder of natives. On the other hand, no importance is attached to the defence of a native accused of murdering a European, however strong that defence may be.

THE FRONTIER RISINGS.

The frontier risings naturally received a large amount of attention from the Vernacular Press of the Punjab.

These papers differ greatly as to the causes of the risings. By some they are attributed to the so-called highhanded and improper treatment of the tribes by certain Political Officers, by others to religious fanaticism, by others again to a natural desire to maintain their independence, while several papers consider Russian intrigue to have been the real cause of the risings.

A similar difference of opinion exists as to whether the Amir encouraged the tribesmen or not. The Muhammadan papers naturally defend the Amir, while the Hindu papers endeavour to show that he most certainly instigated the tribesmen to rise.

With regard to the future policy of Government, the *Akkbar-i-'Am* (Lahore) and several others favour the so-called "Forward Policy," while the *Paisa Akhbar* (Lahore) and the majority of the Vernacular papers advocate a return to the former policy of non-interference with the tribes.

Very few papers express any sympathy with the tribesmen, and this is one of the few subjects discussed in this report in which violent attacks against the Government are conspicuous by their absence.

The only matter in connection with the frontier risings in which all papers agree is that the cost thereof should undoubtedly be borne by England.

THE NATIVE PRESS AND PROSECUTIONS FOR SEDITIOUS WRITINGS.

Neither the Hindu nor the Muhammadan portion of the Punjab Vernacular Press had much to say on the Government press prosecutions.

The *Victoria* of Siálkot and the *Gham Khwár-i-Hind* of Lahore strongly favoured the action taken by Government.

Regarding the conviction of Maulvi Hidáyat Rasúl in Lucknow, under Section 107, Criminal Procedure Code, the general opinion appears to have been that if he really used the words he is said to have he fully deserved his punishment.

The *Akhbar-i-Ám* in its issue of the 6th September remarks that "it may be taken for granted that the recent prosecutions for seditious writings will not prove injurious to the cause of temperate and responsible journalism."

The same paper when discussing the prosecution of the Editor of the *Jam-i-Ulum*, remarked in its issue of the 10th September "that the charges contained in these articles are utterly without foundation. Besides, the tone of the articles in question is extremely seditious, and one would never have expected to see such writing outside the columns of Russian, French or German newspapers."

On the other hand, the conviction of Mr. Tilak was almost universally deplored, and the fact that he was convicted on the finding of the European jurors alone, while his fellow-country men on the jury all held that the articles complained of were not seditious, was strongly criticised.

A marked improvement in the general tone of the Vernacular Press was noticeable soon after these prosecutions, and papers vied with each other in expressing their loyalty to Government and in endeavouring to prove that there was absolutely no necessity for further press regulations or any alteration in the existing law.

Criticism of British Rule in India.

Under this head very little has been written which has not already been referred to under some of the previous headings.

A few articles have appeared endeavouring to prove the unfairness of the exchange compensation allowances, and a good deal has been written with a view to refuting the charges of disaffection and disloyalty made against both Hindús and Muhammadans by the Anglo-Indian Press.

The *Wakíl* (Amritsar) in its issue of the 26th July had an article on the prevalence of bribery in the public service, in which the Editor makes the following highly intelligent remarks:—

"There is no country, not even excepting Turkey and Persia (where according to European travellers corruption prevails to a fearful extent) on the face of the earth where the evil is so rampant as in India. This state of things is due to stinginess and maladministration as well as to the bad example set by high officials such as Governors or Lieutenant-Governors of Provinces, who accept presents from Nawábs and Rájás. At present there is no office under the Government which is free from the taint of corruption. In some departments, such as the Public Works Department and the Commissariat, the prevalence of corruption is due to the fact that the higher authorities take no notice of the doings of their subordinates; while in others, such as the Police, the Civil and the Judicial Departments, the evil is attributable to the ridiculously low salaries paid to the subordinate officials." The *Wakíl* is of opinion that these evils can be remedied only by education.

General.

No Government press prosecutions took place in the Punjab during the past year.

The article in the *Paisa Akhbár* of the 8th July, extracts of which are given under the heading Calcutta Riots, appeared to the Lieutenant Governor to be intended to excite disaffection and the matter was referred to the Government of India, but the Governor-General in Council, owing to the position of affairs in Bombay, decided against a prosecution, so the Editor of the paper was merely warned through the Deputy Commissioner, Lahore, of the risk he ran in publishing such articles.

Two other papers, the *Nazim-ul-Hind* of Lahore and the *Chaudhwín Sadi* of Ráwalpindi, were warned through Deputy Commissioners for publishing violent and seditious articles regarding the Calcutta Riots and the so-called murder of 700 Muhammadans by order of Government.

The Deputy Commissioner, Lahore was also instrcucted to warn the *Rahbar-i-Hind* in connection with seditious matters appearing therein. But on being sent for, the Editor seems to have become so frightened that he at once stopped his paper and wrote to the Deputy Commissioner informing him of this, and asking that he might be excused from attending as he intended retiring permanently from journalistic and political life.

The steady growth of the Anglo-Vernacular newspapers referred to in last year's report has continued.

The *Tribune* is now published three times a week instead of Bi-weekly and the *Punjab Observer* bi-weekly instead of weekly.

With the exception of the *Hindu Advocate*, with which is now incorporated the *Arjuna*, the general tone of these papers, both as regards accuracy and good taste, is undoubtedly considerably in advance of their Vernacular contemporaries.

SUPPLEMENT A.

Alphabetical List of Anglo-Vernacular and Vernacular Newspapers published in the Punjab in the year 1897.

Supplement A.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1897.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i. e.* number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers.				Rs. A. P.				
1	Anglo-Vernacular Paper, or the Interpreter.	English and Urdu.	Lahore ...	Weekly ...	2 0 0	500	Muhammad Shams-ud-dín, Sháiq	Muhammad Shams-ud-dín, Sháiq	Seldom writes on politics. Tone is loyal. Contains news in English and Vernacular, and has been started for the use of school boys to acquire practice in translation from English into Vernacular.
2	Arjuna, with which Peoples' Journal is incorporated.	English	Lahore ...	Do. ...	4 0 0	1,000	Pandit Gobind Saháí, Kashmíri	Pandit Gobind Saháí ...	Is often intemperate in tone: its object is to refute what the *Observer* writes.
3	Arya Messenger ...	English	Lahore ...	Do. ...	4 0 0	400	Arya Samáj, Lahore ...	Báwa Chajju Singh ...	A religious paper of the sect it describes.
4	Arya Patrika ...	English	Lahore ...	Do. ...	5 0 0	550	Arya Pratinidhi Sabha, Punjab.	Arjan Singh, Arya Samájist ...	Ditto ditto.
5	Harbinger ...	English	Lahore ...	Do. ...	4 0 0	355	Lála Durga Parshád ...	Lála Durga Parshád ...	Loyal in tone.
6	Hindu Advocate ...	English	Lahore ...	Bi-weekly...	10 0 0	Not known.	Partáb Singh, Brahmin, landowner.	P. Gupta, B.A. ...	It is the chief orthodox Hindu paper in the Province, and is often very violent, not to say seditious, in tone, and requires careful watching.
7	Independent ...	English	Lahore ...	Daily ...	16 0 0	500	Mián Chirágh Dín ...	F. A. Henty ...	Contains nothing but extracts from other papers
8	Monthly Circular ...	English	Lahore ...	Monthly ...	0 6 0	2,500	The Society of the Punjab Mutual Hindu Family Relief Fund	Lála Harkishen Lál, B.A., Barrister-at-Law.	Contains information regarding the Society of the Punjab Mutual Hindu Family Relief Fund and Advertisements.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i. e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—contd.				Rs. A. P.				
9	Punchal Pandita ...	English and Sanskrit.	Lahore ...	Monthly ...	1 9 0	300	Lála Badri Dás, M. A., Pleader, and Lála Dev Ráj, Zaildár, of Jullundur.	Lála Badri Dás, M. A., Pleader.	Religious.
10	Punjab Advocate ...	English.	Lahore ...	Do. ...	12 0 0	60	R. D. Vania, Pársi ...	Mr. P. Morton, Barrister-at-Law, and of the reports Mr. C. H. Oertel, Barrister-at-Law.	
11	Punjab Magazine ...	English.	Lahore ...	Do. ...	8 0 0	300	The Punjab Association ...	Lála Kunj Behári, Thápur, Assistant Secretary, Punjab Association.	A purely educational publication.
12	Punjab Observer ...	English.	Lahore ...	Bi-weekly...	12 0 0	1,200	Khwája Ahad Shah, a wealthy merchant of Ludhiána.	Mr. W. Wallace ...	This paper is popular among Muhammadans only, and is disliked by Hindús, its tone being considered offensive to their feelings.
13	Punjab Patriot ...	English.	Lahore ...	Weekly ...	11 0 0	950	Sardár Sundar Singh, Majíthia, of Amritsar.	Lála Kunj Behári, Thápur ...	Moderate in tone; criticises the character of Government officers when such criticism is called for.
14	Punjab Times ...	English.	Ráwalpindi	Bi-weekly...	10 0 0	300	Jíwan Rám, Thápur, General Merchant.	Bábu Mahandro Náth ...	Politics, civil and military news and general information. In favour of Congress. Tone moderate.
15	Purity Servant ...	English.	Lahore ...	Fortnightly	2 0 0	350	The Punjab Purity Association, Lahore.	Bábu A. C. Mozamdar ...	It is a *quasi* Brahm Samáji Journal, devoted to the service of purity.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1897—concluded.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i. e.* number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—concld.				Rs. A. P.				
16	Swádesh Vastu Parchárak ...	English	Lahore ...	Monthly ...	0 8 0	1,000	Swádesh Vastu Parchárni Sabha, Lahore.	Shankar Náth ...	The paper is merely an organ to promote objects of the Swádesh Vastu Parchárak Sabha, *viz.*, to increase the demand for Indian products and diffuse knowledge regarding the same and afford an advertising medium. It has no party politics.
17	Theist ...	English	Lahore ...	Fortnightly.	2 0 0	300	Binay Bhusham Ghosh, B.A., Bengali Brahmo, Teacher in the Union Academy.	Binay Bhusham Ghosh, B.A., Teacher in the Union Academy	Religious.
18	Tribune ...	English	Lahore ...	Tri-weekly.	16 0 0	1,650	Sardár Dyál Singh, Majíthia ...	Nagindra Náth, Gupta ...	It takes warm interest in Congress matters. Its tone is somewhat hostile to Government. It animadverts on the policy of Government in Kashmír. Brings to notice all cases of reported high handedness on the part of Government officials, and is the most influential of the Anglo-Vernacular papers in the Province. Its tone has improved lately.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	Remarks.
	Vernacular Newspapers.								
1	Aftáb-i-Hind ...	Jullundur ...	General news ...	Urdu ...	Weekly ...	Barkat Ali, Shaukat ...	Barkat Ali, Shaukat ...	300 copies.	
2	Aftáb i-Punjab ...	Lahore ...	General and Political news	Do. ...	Do. ...	Diwán Buta Singh ...	Jai Gopál ...	250 "	
3	**Afzal-ul-Akhbar** ...	Delhi ...	Ditto ...	Do. ...	Do.	Mirza Muhammad Abdul Ghaffar Beg.	Muhammad Mubin ...	300 "	
4	Aina-i-Sanátan Dharm * ...	Ráekot (Ludhiána).	General and Religious news	Do. ...	Do. ...	Diwán Chand ...	Thákar Dás ...	250 "	
5	**Ahluwalia Gazette** † ...	Amritsar ...	Local and General news	Do. ...	Do. ...	Balwant Rai ...	Balwant Rai ...	600 "	
6	**Akhbar-i-'Am** ...	Lahore ...	Political and General news.	Do. ...	Daily ...	Pandit Gobind Sahai ...	Pandit Gobind Sahai ...	2,600 "	
7	**Akhbar i-Doaba** † ...	Hoshiarpur	General and Political news.	Do. ...	Weekly ...	Hira Lal Sharma ...	Hira Lal Sharma ...	300 "	
8	**Akhbar Haftewar** ...	Lahore ...	General, Social and Scientific news.	Do. ...	Do. ...	Kunj Bihari Thapar ...	Kunj Bihari Thapar ...	952 "	
9	Akbar-i-Middle School ...	Delhi ...	General and Educational news	Do. ...	Do. ...	Rám Chandar Varma ...	Rám Chandar Varma ...	225 "	
10	**Al Hakam** * ...	Kadian (Gurdaspur).	Religious and General news.	Do. ...	Do. ...	Sheikh Yakub Ali Torab	Sheikh Yakub Ali Torab	300 "	
11	Alrafiq † ...	Amritsar ...	Political and General news	Do. ...	Do. ...	Muhammad Dín ...	Muhammad Dín ...	200 "	
12	**Arorbans Gazette** ...	Lahore ...	General and Social news	Do. ...	Monthly ...	Rám Chand ...	Salig Ram ...	350 "	
13	**Arorbans Parkash** ...	Kot Pindi Das (Lahore).	Ditto ...	Do. ...	Do. ...	Dya Rám ...	Dya Ram ...	500 "	

* Started during the year 1897.
† Ceased to exist during the year 1897.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
14	Arorbans Parkash †	Kot Pindi Dás (Lahore).	General and Social news	Gurmukhi	Monthly	Dya Rám	Dya Rám	85 copies.	
15	Arya Gazette	Lahore	Organ of the Arya Samaj	Urdu	Weekly	Bishan Sahái	Shib Charn	200 "	
16	Ashraf-ul-Akhbár	Delhi	General news	Do.	Tri-monthly	Muhammad Mirza Khán	Muhammad Mirza Khán	70 "	
17	**Bharat Sewak**	Jullundur	Ditto	Do.	Weekly	Gujar Mal	Gujar Mal	600 "	
18	**Bharat Sudhar †**	Lahore	General and Religious news	Do.	Do.	Salig Ram	Salig Ram	400 "	
19	**Chaudhwin Sadi**	Rawalpindi	Political and General news	Do.	Do.	Siraj-ud-din	Siraj-ud-din	1,200 "	
20	Christian Advocate †	Gujránwála	Religious and General news	Do.	Do.	Revd. G. L. Thákar Dás	Revd. G. L. Thákar Dás	100 "	
21	**Civil and Military news**	Ludhiana	Political, General and Military news.	Do.	Do.	Ghulam Mohaiy-ud-din	Ram Richpal Shaida	1,200 "	
22	Daily Guide	Delhi	Ordinary news	Do.	Thrice a month	Nawáb Mirza	Nawáb Mirza	90 "	
23	Dánish-i-Hind * †	Mooltan	Political and General news	Do.	Weekly	Pandit Ráj Náth	Pandit Ráj Náth	250 "	
24	**Dost-i-Hind and its Supplement Gulzar Bhera.**	Bhera, Dist. Shahpur.	Ditto	Do.	Do.	Ram Labhaya	Muhammad Husen	375 "	
25	**Faiz-i-Am ***	Delhi	Ditto	Do.	Do.	Abdul Ghaffar	Maulvi Abdul Rahman	400 "	
26	**Fath-ul-Mubin ***	Lahore	General news	Do.	Do.	Mirza Ali Husain	Mirza Ali Husain	350 "	
27	**Ghamkhwar-i-Hind**	Do.	Political and General news	Do.	Do.	Pandit Maharaj Kishan	Pandit Maharaj Kishan	600 "	
28	Guru Ghantal * †	Delhi	Ditto	Do.	Daily	Sheo Naráin	Sheo Naráin	120 "	
29	**Hamdard-i-Hind**	Lahore	Ditto	Do.	Weekly	Pandit Sarb Dyal	Pandit Sarb Dyal	500 "	
30	Indu *	Do.	Social and General news	Hindi	Fortnightly	Pandit Jowála Dat Parshád	Lálmán	177 "	
31	**Ishat-ul-Sunnah**	Do.	Religious and Social	Urdu	Monthly	Maulvi Muhammad Husen	Maulvi Muhammad Husen	400 "	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
32	Jafar Zatalli ...	Lahore ...	General news ...	Urdu ...	Occasional ...	Muhammad Bakhsh ...	Maulvi Ala Din ...	40 copies.	
33	**Jahan Numa** ...	Amritsar ...	Political and General news	Do. ...	Twice a month	Narain Singh ...	Narain Singh ...	250 "	
34	Jauhar-i-Hind† ...	Rewari (Gurgaon).	General news ...	Do. ...	Weekly ...	Ganga Pershad Dhusar ...	Radha Ballab Singh ...	100 "	
35	Kaisari Akhbar ...	Jullundur ...	Ditto ...	Do. ...	Do. ...	Ahmad Bakhsh ...	Ahmad Bakhsh ...	175 "	
36	Kapurthala Akhbar ...	Kapurthala ...	Ditto ...	Do. ...	Do. ...	Prag Narain ...	Hamid Husen ...	125 "	
37	Khair Khwah-i-Alam and Chaltapurza.*	Delhi ...	Ditto ...	Do. ...	Do. ...	Maulvi Muhammad Amir Hasan.	Agha Jafar Ali Beg ...	125 "	
38	Khair Khwah-i-Hind and Rekhta Akhbar.	Do. ...	Ditto ...	Do. ...	Do. ...	Munshi Maha Narain ...	Munshi Maha Narain ...	175 "	
39	**Khair Khwah i-Punjab** ...	Sialkot ...	Ditto ...	Do. ...	Do. ...	Brij Lal ...	Brij Lal ...	300 "	
40	**Khair Khwah-i-Riyasat-hai-Hind.***	Lahore ...	Political and General news	Do. ...	Do. ...	Muhammad Zia-ud-din Khan. ...	Muhammad Zia-ud-din Khan.	700 "	
41	**Khalsa Akhbar** ...	Do. ...	Religious and General news.	Gurmukhi	Do. ...	Dit Singh ...	Dit Singh ...	632 "	
42	Khalsa Bahadar ...	Do. ...	Political, Social and Religious.	Urdu ...	Do. ...	Rajindar Singh ...	Rajindar Singh ...	500 "	
43	**Khalsa Gazette** ...	Do. ...	Religious and General news.	Gurmukhi	Do. ...	Basant Singh ...	Basant Singh ...	400 "	
44	**Khalsa Parkash** ...	Do. ...	General and Political news	Do. ...	Do. ...	Diwan Buta Singh ...	Bur Singh ...	250 "	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
45	Koh-i-Nur ...	Lahore ...	General and Political news	Urdu ...	Weekly ...	Mussammat Parbati ...	Nabi Bakhsh ...	160 copies.	
46	Lahore Punch ...	Do. ..	Political and General news	Do. ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	200 "	
47	Mashir-i-Hind ...	Do. ...	Ditto ...	Do. ...	Do. ...	Feroz-ud-din ...	Feroz-ud-din ...	250 "	
48	Medical Mission Gazette†	Amritsar ...	Religious ...	Do. ...	Monthly ...	Dr. H. M. Clark, M. D. ...	Dr. H. M. Clark, M. D. ...	100 "	
49	**Mitra Villasa** ...	Lahore ...	Political and Literary ...	Hindi ...	Weekly ...	Pandit Gobind Sahai ...	Pandit Gobind Sahai ...	700 "	
50	**Mohyal Gazette** ...	Jhelum ...	General and Social news	Urdu ...	Bi-monthly ...	Mehta Sham Das ...	Mehta Sham Das ...	350 "	
51	Muallim-ul-sehat ...	Rewari (Gurgaon).	Medical Journal ...	Do. ...	Monthly ...	Syad Mahfuz Husain and brothers.	Syad Ghulam Husain ...	250 "	
52	Mufid-i-'Am Gazette† ...	Sialkot ...	General news ...	Do. ...	Weekly ...	Karim Bakhsh ...	Karim Bakhsh ...	200 "	
53	Mufid i-'Am Akhbar* ...	Delhi ...	General and Mercantile news.	Do. ...	Do. ...	Badri Narain ...	Badri Narain ...	250 "	
54	**Mulki Akhbar†** ...	Gujranwala	Political and General news	Do. ...	Do. ...	Rampal and Nabi Bakhsh	Nabi Bakhsh ...	300 "	
55	Mulla Dopiaza† ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Alah Din ...	Alah Din ...	150 "	
56	**Muslim Akhbar** ...	Delhi ...	General and Mercantile news.	Do. ...	Do. ...	Muhammad Husain Khan	Muhammad Husain Khan	410 "	
57	**Nanak Parkash, Kapurthala.†**	Amritsar ...	Affairs in Kapurthala, &c., and General news.	Do. ...	Monthly ...	Arjan Singh ...	Arjan Singh ...	350 "	Not published regularly.
58	**Nazim-ul-Hind Safir Government.**	Lahore ...	Political and General news	Do. ...	Weekly ...	Syad Muhammad Nazir Husain Khan.	Syad Muhammad Nazir Husain Khan.	300 "	
59	**Nur Afshan** ...	Ludhiana ...	Religious and General news.	Do. ...	Do. ...	American Presbyterian Mission, Ludhiana.	Revd. E. H. Ewing ...	424 "	
60	**Nur-ul-ala Nur†** ...	Do. ...	Religious, Political and General news.	Do. ...	Do. ...	Alah Din and Nur Muhammad.	Alah Din ...	300 "	
61	**Nur-ul-Qoran†** ...	Kadian (Gurdaspur.)	Religious ...	Do. ...	Quarterly ...	Mirza Ghulam Ahmad ...	Siraj-ul-Haq ...	300 "	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
62	Nusrat ul-Akhbár ...	Delhi ...	General news ...	Urdu ...	Weekly ...	Maulvi Nusrat Ali ...	Maulvi Nusrat Ali ...	200 copies	
63	**Paisa Akhbar** ...	**Lahore** ...	**Political and general news**	**Do.** ...	**Daily and weekly.**	**Mahbub Alam** ...	**Mahbub Alam** ...	**1,000 copies daily & 11,000 weekly.**	
64	**Patiala Akhbar** ...	**Patiala** ...	**Organ of the Patiala State**	**Do.** ...	**Weekly** ...	**Syad Rajab Ali Shah** ...	**Baqar Husain** ...	**300 ,,**	
65	**Punjab** ...	**Amritsar** ...	**Political and general news**	**Do.** ...	**Do.** ...	**Ghulam Muhammad Akhtar.**	**Ghulam Muhammad Akhtar.**	**350 ,,**	
66	**Punjab Gazette†** ...	**Sialkot** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Ghulam Kadir** ...	**Ghulam Kadir** ...	**300 ,,**	
67	**Puujab Organ** ...	**Wazirabad (Gujranwala).**	**Ditto** ...	**Do.** ...	**Do.** ...	**Diwan Atma Rnm** ...	**Diwan Atma Fam** ...	**300 ,,**	
68	**Punjab Samachar** ...	**Lahore** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Hira Lal, Kapur** ...	**Devi Dial** ...	**4,000 ,,**	
69	**Punjab Theosophist** ...	**Do.** ...	**Religious** ...	**Hindi** ...	**Bi-Monthly** ...	**Theosophical Society** ...	**Jaggan Nath, B. A.** ...	**300 ,,**	
70	**Rafiq-i-Hindustan** ...	**Lahore** ...	**Political and general news**	**Urdu** ...	**Weekly** ...	**Channan Din** ...	**Channan Din** ...	**300 ,,**	
71	Rahbar-i-Hind† ...	Do. ...	Ditto ...	Do. ...	Bi-weekly ...	Nádir Ali Shah, Saifi ...	Nádir Ali Shah, Saifi ...	262 ,,	
72	**Rifah-i-'Am** ...	**Sialkot** ...	**General news** ...	**Do.** ...	**Weekly** ...	**Rai Diwan Chand** ...	**Rai Diwan Chand** ...	**300 ,,**	
73	**Risala Anjuman-i-Himayat Islam.**	**Do.** ...	**Religious** ...	**Do.** ..	**Monthly** ...	**Anjuman-i-Himayat Islam**	**Maulvi Abdul Aziz** ...	**2,500 ,,**	
74	**Rozana Akhbar*** ...	**Delhi** ...	**Political and general news**	**Do.** ...	**Daily** ...	**Munshi Ghiyur Ahmad** ...	**Sheikh Habib Ahmad** ...	**1,000 ,,**	
75	**Sada-i-Hind** ...	**Lahore** ...	**Ditto** ...	**Do.** ...	**Weekly** ...	**Din Muhammad** ...	**Din Muhammad** ...	**300 ,,**	

* Started during the year 1897.
† Ceased to exist during the year 1897.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of roprietor.	Name of Editor.	Circulation.	REMARKS.
76	**Sadiq-ul-Akhbar** ...	**Bahawalpur**	**Organ of the Bahawalpur State.**	**Urdu** ...	**Weekly** ...	**Bahawalpur State** ...	**Ataulla** ...	**350 copies.**	
77	**Safir-i-Tijarat** ...	**Delhi** ...	**General news** ...	**Do.** ...	**Do.** ...	**Bulaki Das** ...	**Bulaki Das** ...	**10,000** ,,	
78	**Sanatan Dharm Gazette**	**Lahore** ..	**Religious** ...	**Do.** ...	**Monthly** ...	**Pandit Gopi Nath** ...	**Pandit Gopi Nath** ...	**650** ,,	
79	**Sat Dharm Parcharak** ...	**Jullundur** ...	**Religious and social** ...	**Do.** ...	**Weekly** ...	**Munshi Ram** ...	**Munshi Ram** ...	**750** ,,	
80	**Shudi Patr Khalsa Dharm Prakashak.**	**Lahore** ...	**Religious** ...	**Gurmukhi**	**Monthly** ...	**Harnam Singh** ...	**Ram Chand** ...	**650** ,,	
81	Singh Sabái Punjab Gazette	Amritsar ...	Religious and Political ...	Urdu ...	Do. ...	Arjan Singh ...	Arjan Singh ...	200 ,,	
82	**Siraj-ul-Akhbar** ...	**Jhelum** ...	**General news** ...	**Do.** ...	**Weekly** ...	**Maulvi Fakir Muhammad**	**Maulvi Fakir Muhammad**	**540** ,,	
83	**Tijarat Gazette†** ...	**Sialkot** ...	**Ditto** ...	**Do.** ...	**Monthly** ...	**Karim Bakhsh, Kashmiri**	**Karim Bakhsh, Kashmiri**	**1,200** ,,	
84	**Taj-ul-Akhbar** ...	**Rawalpindi**	**Political and general news**	**Do.** ...	**Weekly** ...	**Jiwa Ram, Thapar** ...	**Jiwa Ram, Thapar** ...	**300** ,,	
85	**Taza Akhbar** ...	**Pind Dadan Khan (Jhelum).**	**Ditto** ...	**Do.** ...	**Do.** ...	**Lakhmi Das and Brij Lal**	**Balak Ram** ...	**400** ,,	
86	Tohfa-i-Punjab ...	Lahore ...	General news ...	Do. ...	Do. ...	Ganda Mal ...	P. M. Comar ...	250 ,,	
87	**Umballa Gazette** ...	**Umballa** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Harbans Rai** — ...	**Harbans Rai** ...	**400** ,,	
88	**Vakil** ...	**Amritsar** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Sheikh Ghulam Muhammad, Mukhtar.**	**Insha Alla Khan** ...	**1,000** ,,	
89	**Vakil-i-Hind** ...	**Delhi** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Ahmad Mirza Khan** ...	**Munshi Basharat Ali** ...	**1,965** ,,	

* Started during the year 1897.
† Ceased to exist during the year 1897.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1897—concluded.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
90	**Victoria Paper** ...	**Sialkot** ...	**Political and general news**	**Urdu** ...	**Daily and weekly.**	**Gian Chand** ...	**Gian Chand** ...	**600 copies weekly & 200 daily.**	
91	**Wafadar** ...	**Lahore** ...	**Ditto** ...	**Do.** ...	**Weekly** ...	**Fazl Din** ...	**Fazl Din** ...	**1,500 copies.**	
92	Wazír-i-Hind ...	Sialkot ...	Ditto ...	Do. ...	Do. ...	Mirza Muwáhad ...	Mirza Muwáhad ...	200 „	
93	Wazír-ul-Mulk† ...	Do. ...	Ditto ...	Do. ...	Do. ...	Mirza Zafar Husen ...	Mirza Zafar Husen ...	200 „	
94	**Zamindar** ...	**Lahore** ...	**Agricultural news** ...	**Do.** ...	**Monthly** ...	**Mahbub Alam** ...	**Mahbub Alam** ...	**600 „**	
95	**Zubdat-ul-Akhbar†** ...	**Do.** ...	**General news** ...	**Do.** ...	**Weekly** ...	**Hakim Ghulam Nabi** ...	**Abdul Rauf Khan** ...	**1,000 „**	

* Started during the year 1897.
† Ceased to exist during the year 1897.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.
Note.—No Vernacular newspapers were published in the Kashmir State during the year 1897.

SUPPLEMENT B.

Containing particulars of the Vernacular Newspapers published in the Punjab in the year 1897, with brief notices of their Proprietors and Editors.

No. I.

Name of the Paper ...	**Aftab-i-Hind.**
Place and Press at which published.	Jullundur City; Aftáb-i-Punjab Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Barkat Ali, Shaukat. This man was imprisoned for two years for forgery under Section 467, Indian Penal Code, in Khairpur, Sind, and was released in May 1896.
Name, profession or status of the Editor.	Barkat Ali, Shaukat, Proprietor.
Tone, politics, &c., of the Paper.	No particular politics. Ordinary news.

No. II.

Name of the Paper ...	**Aftab-i-Panjab.**
Place and Press at which published.	Lahore City, near Kotwáli; Aftáb-i-Punjab Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor.	Diwán Búta Singh, caste *Khatri*, Kúka Sikh of Lahore City. Was at one time a servant of Mahárání Jindán, and has since then had the title of Diwán. Shortly before the rebellion at Mooltan he was detected in attempting to create a disturbance in favor of the Mahárání and was sent to Allahabad, where he was kept as a political prisoner for seven years. In 1866 he set up a press in Lahore, and twice a month issued a Law Report called *Anwar-ul-Shams* In 1872 he started the *Aftáb-i-Panjab* newspaper. Búta Singh is a very religious man, and before the arrest of Guru Rám Singh was a zealous Kúka. Since then, however, he has not openly associated with the sect, although it is known that he sees Kúkás in secret, and is a firm believer in their tenets. He is a man of wealth.
Name, profession or status of the Editor.	Jai Gopál, resident of Lahore. He was formerly resident of Akálgarh in Gujránwála District. Is of no importance.
Tone, politics, &c., of the Paper.	This paper is not in the pay of any Native State. It treats generally of local news and such subjects as Education, Agriculture, &c. It does not criticise the actions of Government, but is ready to bring to notice the misbehaviour of Government servants. The abolition of kine-killing is strongly advocated. All cases in which Europeans are the accused persons are brought to notice, and criticisms made on the sentences passed on them. The appointment of Natives to positions of trust is supported. Gurmukhi books on religious subjects are printed at this Press.

No. III.

Name of the Paper ...	**Afzal-ul-Akhbar and Delhi Punch.**
Place and Press at which published.	Delhi; Afzal-ul-Matába Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor and Editor.	Mirza Muhammad Abdul Ghaffár Beg. He was formerly Manager of Akmal-ul-Matába Press, Delhi.
Tone, politics, &c., of the Paper.	Contains ordinary news and articles of public interest.

No. IV.

Name of the Paper ...	**Aina-i-Sanatan Dharm.**
Place and Press at which published.	Ráekot in the Ludhiana District; Aina-i-Sanatan Dharm Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor.	(1). Diwán Chand, Khatri, Banker, a man of average circumstances. (2). Thákur Dás, Brahman, Priest, ordinary circumstances. (3). Uttam Chand, Khatri, Banker.
Name, profession or status of the Editor.	Thákur Dás, Brahman, Priest, average circumstances.
Tone, politics, &c., of the Paper.	The paper is devoted chiefly to religious subjects, but also contains general news. It has not hitherto been publishing objectionable articles.

No. V.

Name of the Paper ...	**Akhbar-i-Am.**
Place and Press at which published.	Lahore City, near Sherânwâla Gate; Mitra Velása Press.
Language and character in which published	Urdu, Persian character.
Period of publication ...	Daily; also a weekly paper is issued.
Circulation ...	2,600 Copies of the daily. 1,000 Copies of the weekly.
Name, profession or status of the Proprietor.	Pandit Gobind Sahái, Kashmiri, son of Pandit Mokand Râm, who died in Decembe.ı 1897.
Name, profession or status of the Editor.	The Editor of this paper is Gobind Sahái, the son of the late Pandit Mokand Rám. He was a student in the Punjab University College. Gopi Náth, his brother, was a leading member of the meetings held in Lahore to sympathise with Babu Surendra Náth Banerjee, Editor of the *Bengali*, who was some years ago sentenced to imprisonment for contempt of court at Calcutta. He is a leading member of the Congress, and Secretary of the Sanatan Dharm Sabha.
Tone, politics, &c., of the Paper.	This paper is the most scurrilous in the Province. The foreign policy of Government and its internal administration are attacked on every possible occasion. It defends the Mahárája of Kashmir, from whom the Proprietor receives an allowance and valuable *khillats*. The administration of the Patiála State is occasionally criticised. Every opportunity is taken of pointing out that the fact that India is held by a foreign power is only due to the absence of union among the natives of the country. Kine-killing is condemned, The present circulation of the paper amounts to about 2,600 copies which are sold at 2 pice each. The Proprietor also owns the *People's Journal*, a weekly newspaper published in English in the interests of the Mahárája of Kashmir.

No. VI.

Name of the Paper ...	**Akhbar Haftewar.**
Place and Press at which published.	Lahore; Caxton Printing Works.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	952 Copies.
Name, profession or status of the Proprietor and Editor.	Kunj Bihári, Thápar, Editor of the *Punjab Patriot*, and Secretary, Text-Book Committee.
Tone, politics, &c. of the Paper.	The paper is non-sectarian and non-political, and treats of different kinds of subjects, including scientific, educational, social, &c.

No. VII.

Name of the Paper ...	**Akhbar-i-Middle School.**
Place and Press at which published.	Delhi; Iftikhár Press.
anguage and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	225 Copies.
Name, profession or status of the Proprietor and Editor.	Rám Chandar Varma, Undergraduate studentship.
Tone, politics, &c. of the Paper.	Selected Urdu news, model questions and answers on the subjects taught in the Middle Schools, Punjab (Anglo-Vernacular as well as Vernacular).

Name of the Paper ...	**Al Hakam.**
Place and Press at which published.	Kádián, Gurdaspur District; Anwár-i-Ahmadia Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor and Editor.	Sheikh Yákub Ali, Torab. He passed his Entrance Examination in 1893. His father was a subordinate teacher in the Adampur Vernacular Middle School. The family owns no land. Yákub Ali is a professional news-writer, and an inhabitant of Ludhiána.
Tone, politics, &c., of the Paper.	The paper is mainly religious, but secular matters are also referred to. It has been started to support the cause of Mirza Ghulám Ahmad of Kádián. The Editor is, however, a man of vary liberal views.

No. IX.

Name of the Paper ...	**Arorbans Gazette.**
Place and Press at which published.	Lahore; Arorbans Press, Anárkali.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	350 Copies.
Name, profession or status of the Proprietor.	Rám Chand, Book-seller and Proprietor, Anglo-Sanscrit Press
Name, profession or status of the Editor.	Sálig Rám, Proprietor, Arorbans Press.
Tone, politics, &c., of the Paper.	An organ of the Arora tribe. Writes chiefly on social and moral subjects, sometimes on religious subjects also. Tone moderate.

No. X.

Name of the Paper ...	**Arorbans Parkash.**
Place and Press at which published.	Lahore City; at the Arorbans Press in Anárkali.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor and Editor.	Daya Rám of Kot Pindi Dás, Police Station Murídki, Lahore District. The paper is printed at Lahore and forwarded to the Editor at Murídki for distribution to subscribers. Is an Arora by caste.
Tone, politics, &c., of the Paper.	Contains articles about the Arora caste, their mode of living, habits, &c.; also general news.

No. XI.

Name of the Paper ...	**Arya Gazette.**
Place and Press at which published.	Lahore ; Haftawár Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Subscription ...	Rupees 2-8-0 per annum.
Name, profession or status of the Proprietor.	Chaudhri Bishan Sahái, Proprietor of the Gouldsbury Press, Cantonment Ferozepore.
Name, profession or status of the Editor.	Shib Charn, Teacher, D. A. V. High School.
Tone, politics, &c., of the Paper.	Religious.

No. XII.

Name of the Paper ...	**Ashraf-ul-Akhbar.**
Place and Press at which published.	Delhi City, Kúcha Chelah, Fáiz Bazár; Muhammadi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	70 Copies.
Name, profession or status of the Proprietor and Editor.	Muhammad Mirza Ján. This man is a native of Lucknow, and was employed there during the time of the King of Oudh, and calls himself Nawáb. After the annexation of Oudh he came to Delhi with his father and after a time started this paper. He goes by the nickname of "Gashti," as he constantly wanders about from one Native State to another. He bears a bad character, and was once fined Rs. 120 for publishing obscene books. During his absence from home his son, Ali Khán, conducts the paper.
Tone, politics, &c., of the Paper.	It discusses the questions of the day and deals with matters affecting Native States, which it frequently attacks in the hope of obtaining hush-money. Some time ago the Nawáb of Rámpur was lampooned and Rs. 1,000 obtained from him.

No. XIII.

Name of the Paper ...	**Bharat Sewak.**
Place and Press at which published.	Jullundur City, in Mohalla Puráni Kacheri, at the Sat Dharm Parchárak Press (*Arya Samáj*).
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	600 Copies.
Name, profession or status of the Proprietor.	Gújar Mal, Khatri, a well-to-do Sáhúkár.
Name, profession or status of the Editor.	Gújar Mal.
Tone, politics, &c., of the Paper.	Religious, social and general news.

No. XIV.

Name of the Paper ...	**Chaudhwin Sadi.**
Place and Press at which published.	Rávalpindi; Chaudhwín Sadi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	1,200 Copies.
Name, profession or status of the Proprietor.	Munshi Siráj-ud-dín of Bhera.
Name, profession or status of the Editor.	Munshi Siráj-ud-dín, formerly an employé of Náhan State.
Tone, politics, &c., of the Paper.	Loyal; anti-Congress. Munshi Siráj-ud-dín is now the sole Proprietor and Editor of the paper. He originally belongs to Bhera, where his father is an *Imám.* Siráj-ud-dín was once an employé in the Sirmúr (Náhan) State, and conducted a paper some years under the title of *Sirmúr Gazette.* When he was connected with the Kashmir or Púnch State, he started a journal called the *Muhammadan National Magazine* at Siálkot, which was stopped a long time ago. The tone of the paper is strongly pro-Muhammadan, and Siráj-ud-dín has several times been warned to moderate his invectives against the Hindus.

Name of the Paper ...	**Civil and Military News.**
Place and Press at which published.	Ludhiána; *Civil and Military News* Press.
Language and character in which published.	Urdu; Persian character.
Period of publication ...	Weekly.
Circulation ...	1,200 copies.
Name, profession or status of the Proprietor.	Ghulám Mohy-ud-dín, Merchant, and formerly Regimental Clerk and Member of the Municipal Committee, Ludhiána.
Name, profession or status of the Editor.	Rám Richpál Shaida, of Delhi, in employ of the Proprietor.
Tone, politics, &c., of the Paper.	The paper is not political. The Proprietor is known as a Translator of Military Drill Books, and the object of the paper is to supply news of interest, chiefly military. Information is given of changes, promotions, &c., in the Military Department, movements of troops, orders of Commander-in-Chief, &c. The paper is well got up and printed and the tone of it unobjectionable.

No. XVI.

Name of the Paper ...	**Daily Guide.**
Place and Press at which published.	Delhi; Sitára-i-Hind Press, Sadar Bazár.
Language and character in which published.	Urdu; Persian.
Period of publication ...	Three times a month.
Circulation ...	90 Copies.
Name, profession or status of the Proprietor and Editor.	Nawáb Mirza, Proprietor of the Sitára-i-Hind Press, Delhi. He is a copy-writer.
Tone, politics, &c., of the Paper.	Contains ordinary news and moral subjects.

No. XVII.

Name of the Paper ...	**Danish-i-Hind.**
Place and Press at which published.	Mooltan ; *Dánish-i-Hind* Fress.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor.	Pandit Ráj Náth. He has got a printing press, "Dánish-i-Hind Press", and is also zamíndár. Has got landed property in this district. Is a poor man and has to pay debts, though not heavy.
Name, profession or status of the Editor.	Pandit Ráj Náth, as mentioned in the last paragraph. It is understood that arrangements are being made for a new Editor.
Tone, politics, &c., of the Paper.	Mild at present. Does not discuss politics very much. The paper existed once before and then used to write against the Baháwalpur State. Possibly the same line will be continued.
Annual subscription ...	One rupee eight annas per annum (1½ rupee a year).
	Ceased to exist in 1897.

Name of the Paper ...	**Dost-i-Hind.**
Place and Press at which published.	Bhera, District Shahpur ; Wilson Press.
Language and character in which published.	Urdu ; Persian character.
Period of publication ...	Weekly.
Circulation ...	375 Copies.
Name, profession or status of the Proprietor and Editor.	Rám Labháya, Khatri, of Bhera. Was formerly a Reader to Mahárája Partáb Singh of Kashmir when heir-apparent. He was disgraced and imprisoned in July or August 1882 and was subsequently turned out of Jummoo territory.
Tone, politics, &c., of the Paper.	The paper professes liberal principles and is an organ of the Arya Samáj, to which sect the Editor belongs. It denounces the worship of idols and the practice of bestowing gifts and charity on Brahmans, and for this reason is much disliked by the orthodox Hindús. The Editor used to praise Díwán Lachman Dás of Kashmir in the most fulsome manner, and it was said that the latter paid him Rs. 500 a year. In his articles on Russia, Afghánistán and India the Editor mentions the advantages of British over Russian rule, but concludes by asserting that the conquest of Afghánistán by Russia is a mere matter of time, and that the Government of India is wasting its money in subsidizing the Amír. He eulogises the Russians for their impartiality in admitting persons of all castes and creeds into their army. In 1888 the Editor is said to have given great offence to the orthodox Hindús by his sweeping articles against Brahmans, the worship of idols, offering of food and drink to the *manes* of ancestors and other rites and ceremonies prescribed by the Hindu religion. There has been considerable friction between the Proprietor and the Police lately, and the tone of the paper last year regarding Government officials generally was very disrespectful. The paper is used unscrupulously to further the ends of the Proprietor, but he is careful to avoid a libel.

Name of the Paper ...	**Faiz-i-Am.**
Place and Press at which published.	Delhi, Kuncha Mír Ashaq; Ahsan-ul-Matába Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	400 copies.
Name, profession or status of the Proprietor.	Abdul Ghaffár Maftun of Delhi. Now-a-days without employment.
Name, profession or status of the Editor.	Maulvi Abdul Rahmán, Rásikh, of Delhi. He is a poet.
Tone, politics, &c., of the Paper.	Political, social, moral and general news, and extracts from other papers.

No. XX.

Name of the Paper ...	**Fath-ul-Mubin.**
Place and Press at which published.	Lahore; *Fath-ul-Mubín* Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	About 350 copies.
Name, profession or status of the Proprietor and Editor.	Mirza Ali Husain, Mughal, of Lahore. He was for sometime Editor of the *Koh-i-Núr* Paper, Lahore, and afterwards Sub-Editor of the *Chaudhwín Sadi*, Ráwalpindi. Also acted for some time as Translator in the *Paisa Akhbár*, Lahore, and got Rs. 25 per month a salary. He has served in the Jummoo Police also. He is a common man.
Tone, politics, &c., of the Paper.	The paper has been started simply for the sake of earning money, and not for any other particular purpose.

No. XXI.

Name of the Paper ...	**Gham Khwar-i-Hind.**
Place and Press at which published.	Lahore City, Chúni Mandi, Tawela Bakhsi Kanhya Lál; *Gham Khwár-i-Hind* Press.
Language and character in which published.	Urdu : Persian character.
Period of publication ...	Weekly.
Circulation ...	600 Copies.
Name, profession or status of the Proprietor.	Pandit Mahárâj Kishen, son of Dáda Kishen, Deputy Inspector of Police, Bannu, and grandson of Pandit Rádha Kishen, Extra Assistant Commissioner, a *jágírdár* of Dera Ismail Khan, who adopted him and at his death left him all his property.
Name, profession or status of the Editor.	Pandit Mahárâj Kishen himself edits the paper.
Tone, politics, &c., of the Paper.	As a rule supports the actions of Government, advocates the cause of the Natives and publishes general news.

No. XXII.

Name of the Paper ...	**Guru Ghantal.**
Place and Press at which published.	Delhi, Muhalla Chailpuri.
Language and character in which published.	Urdu.
Period of publication ...	Daily.
Circulation ...	120 copies.
Name, profession or status of the Proprietor and Editor.	Sheo Naráin, son of Ghan Shám Dás, Káyasth, an uninfluential person. Is also a book-seller and stationer.
Tone, politics, &c., of the Paper.	Copies the greater part of its matter from other papers. From the tone of its leading articles it is plain that it belongs to the extreme Congress section, taking its views on railways from Professor Gokhale and Subremania Iyer, and harping on the poverty of the people in the usual Congress style. Ceased to exist from 15th September 1897.

Name of the paper ...	**Hamdard-i-Hind.**
Place and Press at which published.	Lahore; Kishan Chand Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor and Editor.	Pandit Sarb Dyál, a book-seller of Lahore.
Tone, politics, &c., of the Paper.	The tone is loyal; an anti-Muhammadan paper publishes political, religious and general news.

No. XXIV.

Name of the Paper ...	**Indu.**
Place and Press at which published.	Lahore ; Anglo-Sanskrit Press, Anárkali.
Language and character in which published.	Hindi.
Period of publication ...	Fortnightly.
Circulation ...	177 copies.
Name, profession or status of the Proprietor.	Pandit Jowála Dat Pershád, land-owner and banker.
Name, profession or status of the Editor.	Lálman.
Tone, politics, &c., of the Paper.	Social ; mild.

No. XXV.

Name of the Paper ...	**Jafar Zatalli.**
Place and Press at which published.	Lahore ; Táj-ul-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Occasional.
Circulation ...	40 copies.
Name, profession or status of the Proprietor.	Muhammad Bakhsh, Kashmíri, son of Abdulla, baker ; uneducated.
Name, profession or status of the Editor.	Muharram Ali, Chishti.
Tone, politics, &c., of the Paper.	Contains general news and is of a humorous character. The tone is satirical. It is not a regular paper, but is said to be started whenever the Proprietor or Editor considers it desirable to do so on occasions of importance, such as a Conference, a Congress, &c., and is stopped when these are over.

Name of the Paper ...	**Jahan Numa.**
Place and Press at which published.	Amritsar ; Jagjit Press.
Language and character in which published.	Urdu.
Period of publication ...	Published twice a month.
Circulation ...	250 copies.
Name, profession or status of the Proprietor and Editor.	Naráin Singh, Medicine Vendor, Hall Bazár. A respectable man, son of an old Jail Dárogha.
Tone, politics, &c., of the Paper.	Moderate, local politics, principal object to drive the *Ahluwália Gazette* out of the field and to discuss the affairs of the Kapurthala State in a manner favourable to Sardár Bhagat Singh, C.I. E., and unfavourable to the other high officials who are against him. Tone and politics remain unaltered.

Name of the Paper ...	**Kaisari Akhbar.**
Place and Press at which published.	Jullundur City ; Kaisari Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation	175 Copies.
Name, profession or status of the Proprietor and Editor.	Ahmad Bakhsh, a locksmith by caste. Was formerly employed in the Jullundur Jail Press, but left his appointment about 13 years ago and started a Press of his own, where he executed some printing work for the District Office.
Tone, politics, &c., of the Paper.	Contains general news and extracts from other papers.

Name of the paper ...	**Kapurthala Akhbar.**
Place and Press at which published.	Kapurthala ; Newal Kishore Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	125 Copies.
Name, profession or status of the Proprietor.	Prag Narain of the late Munshi Newal Kishore, C. I. E., of Lucknow.
Name, profession or status of the Editor.	Hámid Hussain.
Tone, politics, &c., of the Paper.	General news and extracts from other papers; also praises the good work said to be done by the Rája.

Name of the Paper ...	**Khair Khwah-i-Alam.**
Place and Press at which published.	Delhi City, Bhojla Pahári Mohalla ; Razvi Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	125 Copies.
Name, profession or status of the Proprietor and Editor.	Maulvi Muhammad Amír Hasan, son of Mehndi Ali of Meerut; age about 40 years; has never been in Government employ. He has frequently been put in court for publishing defamatory statements. Some time ago Fateh Singh, Wazír of the Jaipur State, brought an action for libel against him, but the case was filed. The Proprietor of the *Lytton Gazette* also prosecuted him, but *both* parties were fined. Nawáb Mír, brother of Muhammad Amír Hasan, is employed in the Commissariat Department and accompanied the Kabul Field Force during the last campaign.
Tone, politics, &c., of the Paper.	This paper was started in October 1872. It criticises Government measures, constantly attacks the Arya Samáj, and always contains a good deal of news about Bhopál. In February 1882, in an article entitled "Englishmen and Natives," it was stated that the promises contained in the Queen's Proclamation of 1858 were empty ones; that the country had been impoverished by the foreign policy of the Government; and that it was only fair that the administration of India should be placed in the hands of natives of the country. Publishes a weekly comic Supplement entitled *Chalta Purza* or *Shahjahánabad Punch*, which has a circulation of 125 copies.

No. XXX.

Name of the paper ...	**Khair Khwah-i-Hind.**
Place and Press at which published.	Delhi City, Kúncha Diya Rám ; Chashma-i-Faiz Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	125 Copies.
Name, profession or status of the Proprietor and Editor.	Munshi Maha Naráin, son of Jagan Lál, Seth of Delhi. He bears a good character and gains a livelihood by the sale of this paper. His brother, Buláki Dás, also owns the *Safir-i-Zizarat* (No. LX.)
Tone, politics, &c., of the Paper.	This paper publishes general news and extracts from other newspapers. Its tone is very moderate. Publishes a weekly comic Supplement entitled *Rekhta Akhbár.*

Name of the Paper ...	**Khair-Khwah-I-Punjab.**
Place and Press at which published.	Siálkot, Diwán Ganpat Rái's Haveli; Victoria Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor and Editor.	Brij Lál, son of Rái Diwán Chand, caste *Khatri*, resident of Ghurtál in the Siálkot District. Rái Diwán Chand owns the *Rifái-i-'Am* of Siálkot (see No. LIV).
Tone, politics, &c., of the Paper.	Resemble those of the *Rafá-i-'Am*. Publishes political and generel news, and is loyal to the Government. The following sums used to be paid annually to this paper by Native States :—Rámpur, Rs. 250, Balrámpur, Rs. 125; Patiála, Rs. 100; Loháru Rs. 100; and Baroda, Rs. 100. Government officials are freely attacked on personal grounds. Brij Lál was put on his trial for contempt of court with his father Diwán Chand, who was fined Rs. 100, but the son was discharged. After this event the paper made violent attacks against Major Montgomery, Deputy Commissioner, by whom Diwán Chand was tried and convicted. It has altered its tone and does not attack Government officials so freely and violently as it once did.

Name of the Paper ...	**Khair-Khwah-i-Riyasathai Hind.**
Place and Press at which published.	Lahore, Mochi Gate.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	700 Copies.
Name, profession or status of the Proprietor and Editor.	Muhammad Zia-ud-dín Khán.
Tone, politics, &c., of the Paper.	A Muhammadan paper. Subjects—social and political. Tone not very moderate.
Subscription ...	Rupees 2 per year.

Name of the Paper ...	**Khalsa Akhbar.**
Place and Press at which published.	Lahore; Aror Bans Press in Anárkali.
Language and character in which published.	Punjabi, Gurmukhi character.
Period of publication ...	Weekly.
Circulation ...	632 Copies.
Name, profession or status of the Proprietor.	This paper belongs to the Lahore party of the *Khálsa Diwán*, of which Bhái Gurmukh Singh is Chief Secretary. It is also supported by Bhai Gurdit Singh, Bhai Jowáhar Singh, &c. Dit Singh, Giáni, is also one of the Proprietors.
Name, profession or status of the Editor.	The Editor is Bhái Dit Singh, son of Báwa Dudan Singh, caste Rehtia; was formerly a Nirmalla Fakír, and is now employed as a teacher in the Oriental College, Bhái Class, on Rs. 25 a month, and also Rs. 10 as Editor of this paper. Bhái Karm Singh is Manager.
Tone, politics, &c., of the Paper.	The object of the paper is to disseminate the religious doctrines of the Sikhs and to promote learning. It advocates the cause of female education, discusses agricultural topics for the benefit of zamíndárs, &c. Its tone is loyal.

Name of the Paper ...	**Khalsa-Bahadar.**
Place and Press at which published.	Lahore; Guru Gobind Singh Press Sutar Mandi. It is said this Press has been started jointly by Rájindar Singh, the nominal Proprietor, Sardár Hari Singh, Mahant Prem Singh, of Baba Ber, and Búta Singh, Kalál, of Ráwalpindi.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor and Editor.	Rájindar Singh, carpenter, resident of Siálkot, is the Proprietor. His father, Partáb Singh, was an Inspector of Police in the Bijnour District, North-Western Provinces.
Tone, politics, &c., of the Paper.	Political, social and religious. Professes to have for its chief object the promotion and advancement of the Sikhs, morally and socially.

Name of the Paper ...	**Khalsa Gazette.**
Place and Press at which published.	Lahore, Sant Singh Luther's Oriental Press.
Language and character in which published.	Punjabi, Gurmukhi character.
Period of publication ...	Weekly.
Circulation ...	400 Copies.
Name, profession or status of the Proprietor and Editor.	Basant Singh, Clerk in the Agra Bank, Limited, Lahore, drawing Rs. 50 per mensem. He is also Vice-President of the Siri Guru Hithkárni Singh Sabha, Lahore.
Tone, politics, &c., of the Paper.	Religious, social and political.

Name of the Paper ...	**Khalsa Parkash.**
Place and Press at which published.	Lahore; at the *Aftáb-i-Punjab* Press, near City Kotwáli.
Language and character in which published.	Gurmukhi.
Period of publication ...	Weekly.
Circulation ...	250 Copies.
Name, profession or status of the Proprietor.	Diwán Búta Singh, Proprietor of the Press and Paper *Aftáb-i-Punjab* (No. II).
Name, profession or status of the Editor.	Búr Singh, son of Atar Singh, a *fakír*, resident of Amritsar, servant of Diwán Búta Singh, on Rs. 12 per mensem. Good character.
Tone, politics, &c., of the Paper.	General news.

No. XXXVII.

Name of the Paper ...	**Koh-i- Nur.**
Place and Press at which published.	Lahore City, Langa Mandi; *Koh-i-Núr* Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Name, profession or status of the Proprietor.	Mussammát Párbati, widow of Jaggat Naráin, adopted son of the late Harsukh Rái, caste Kaiyasth.
Name, profession or status of the Editor.	In 1881 Sharf-ud-dín, who was then Editor, was dismissed for misconduct, and Abdulla Khán was appointed in his place. He, however, was also a bad character, and was convicted of forgery and sentenced to imprisonment. Muharram Ali, Chishti, succeeded him; but owing to the violent tone adopted by him in articles regarding Dr. Leitner and Nawáb Ghulám Mahbúb Subháni, his services were dispensed with. For some time Harsukh Rái, the late Proprietor, edited the paper himself. Jaggat Naráin died in 1895. The present Editor is Nabi Bakhsh, Rájpút, of Lahore.
Tone, politics, &c., of the Paper.	The columns of this paper are for the most part filled with local and out-station news; but questions of the day are also discussed, and the claims of Natives to offices of trust are advocated. The abolition of kine-killing is strongly advocated. It is also a staunch supporter of the National Congress, and for a portion of the year—1888—appeared as a daily paper solely with the object of furthering the cause of that movement.

Name of the Paper ...	**Lahore Punch.**
Place and Press at which published.	Lahore City; Subháni Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Name, profession or status of the Proprietor and Editor.	Abdul Rahmán, son of Subhán Bat, Kashmíri, of Lahore City, was formerly a copyist in the *Koh-i-Núr* Press. He is said to bear a good character. Convicted in 1893 for publishing an obscene article.
Tone, politics, &c., of the Paper.	This was a scurrilous paper, and it occasionally criticised Government measures in strong language. The Editor is fond of lampooning officials and others against whom he bears a grudge, but its general tone has recently considerably improved. Publishes general and political news.

Name of the Paper ...	**Mashir-i-Hind.**
Place and Press at which published.	Lahore ; *Sada-i-Hind* Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 copies.
Name, profession or status of the Proprietor and Editor.	Feroz-ud-dín, late Editor and Proprietor of the *Punjab Punch.* His father, Maulvi Ján Muhammad, was teacher in the private school at the Wazír Khán's Mosque. Has no other occupation.
Tone, politics, &c., of the Paper.	The tone is of a social and political character.

Name of the Paper ...	**Mitra Vilasa.**
Place and Press at which published.	Lahore City ; *Mitra Vilása* Press.
Language and character in which published.	Hindi.
Period of publication ...	Weekly,—on Mondays.
Circulation ...	700 copies.
Name, profession or status of the Proprietor.	Pandit Gobind Sahái, Kashmíri. He is also Proprietor of the *Akhbár-i-'Am* (see No. V).
Names, profession or status of the Editors.	Gobind Sahái, the Proprietor, also edits the paper. He is assisted by his brother, Gopi Náth, a young man who was a student in the Punjab University College and is well educated in English, Urdu and Hindi. He has lately employed one Pandit Kanhya Lál to assist him in the work. Kanhya Lál has no status.
Tone, politics, &c., of the Paper.	This paper is most hostile to Government. The language used by it is very violent. It seizes every opportunity of creating bad feeling between Hindús and Muhammadans by bringing prominently to notice acts of kine-killing and religious disputes. It also taunts the Government with its fear of the Muhammadans, whom it declares disloyal, and with its oppression of the mild Hindu.

Name of the Paper ...	**Mohyal Gazette.**
Place and Press at which published.	Jhelum ; Siráj-ul-Matába' Press.
Language and character in which published.	Urdu.
Period of publication ...	Fortnightly.
Circulation ...	350 copies.
Name, profession or status of the Proprietor and Editor.	Mehta Shám Dás, late Vakíl to His Highness the Mahárája of Jummoo and Kashmír, and now copyist in the Deputy Commissioner's Office.
Tone, politics, &c., of the Paper.	Social and public news. The paper is chiefly concerned with accounts of the Mohyál Brahmins.

No. XLII.

Name of the Paper ...	**Muallim-ul-Sehat.**
Place and Press at which published.	Rewári, Gurgaon District.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	250 copies.
Name, profession or status of the Proprietor and Editor.	Ghulám Husain, son of Altáf Husain.
Tone, politics, &c., of the Paper.	Not political ; treats chiefly of medicines and self-treatment on European lines.
Annual subscription ...	Rs. 1-8-0.

No. XLIII.

Name of the Paper ...	**Mufid-'Am Akhbar.**
Place and Press at which published.	Delhi, Mohalla Chelpuri ; Mufid-Am' Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 copies.
Name, profession or status of the Proprietor and Editor.	Badri Naráin.
Tone, politics, &c., of the Paper.	Moral, general, mercantile and miscellaneous news.

NO. XLIV.

Name of the Paper ...	**Muslim Akhbar.**
Place and Press at which published.	Delhi ; Muslim Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	410 copies.
Name, profession or status of the Proprietor and Editor.	Mahmúd Husain Khán, zamíndár of Jhajjar, Rohtak District, formerly Manager of Wards of Court of Chhater State, Hoshangabad District.
Tone, politics, &c., of the Paper.	Moral, mercantile and miscellaneous news.

No. XLV.

Name of the Puper ...	**Nazim-ul-Hind, Safir-i-Government.**
Place and Press at which published.	Lahore, Hazúri Bágh; Qamar-ul-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 copies.
Name, profession or status of the Proprietor and Editor.	Syad Muhammad Názir Husein Khan. Profession—Editor and Proprietor of the newspaper. Native place in Muzaffarnagar District. No other source of income. Was convicted in 1897 for libelling the Private Secretary to the Nawáb of Bahávalpur.
Tone, politics, &c., of the Paper.	A paper of the Muhammadans. Writes on social, moral, political and religious matters. Tone somewhat intemperate.

No. XLVI.

Name of the Paper ...	**Nur Afshan.**
Place and Press at which published.	Ludhiána ; American Mission Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	424 Copies.
Name, profession or status of the Proprietor.	The American Mission in Ludhiána.
Name, profession or status of the Editor.	Revd. A. H. Ewing, Missionary, in Ludhiána.
Tone, politics, &c., of the Paper.	This paper is devoted chiefly to religious, social, political and territorial subjects and news. It occasionally suggests Municipal reforms. Many years ago, during the agitation regarding the imprisonment of Bábu Surendra Náth Banerji, Editor of the *Bengali*, at Calcutta, it endeavoured by wholesome advice to check the spirit of disloyalty evinced by certain sections of the Native community.

Name of the Paper ...	**Nusrat-ul-Akhbar.**
Place and Press at which published.	Delhi City, Mohalla Rodgarán ; Nusrat-ul-Matába' Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	200 copies.
Name, profession or status of the Proprietor and Editor.	Nusrat Ali, son of Maulvi Mansúr Ali, of Delhi, is the nominal Proprietor, the real owner being his father, who is a man of considerable influence, is Chairman of the National Congress Committee at Delhi, and generally has the reputation of being one of the best informed men in that place. Another of his sons, named Násir Ali, is employed in the Salt Department on Rs. 250 per mensem.
Tone, politics, &c., of the Paper.	This paper was started in 1872. Religious subjects are much dwelt on in it, and religious books are published at the press. The *Mehr-i-Darakhshán* and *Nusrat-ul-Islám*, which are issued from the same press, form supplements to this paper. This paper is generally at variance with the *Núr Afshán* of Ludhiána (see No. XLVI), and articles appearing in that journal are criticised and contradicted.

Name of the Paper ...	**Paisa Akhbar.**
Place and Press at which published.	Lahore ; Khádim-ul-Tálím Press, Anárkali.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Has a daily and weekly edition.
Circulation ...	1,000 copies daily. 11,000 copies weekly.
Name, profession or status of the Proprietor and Editor.	The Proprietor and Editor is Munshi Mahbúb Alam, son of Allah Dín, caste Rájpút. He belongs to the middle class, and is a resident of the Gujránwála District, where he first started this paper. Abdul Azíz is the Manager.
Tone, politics, &c., of the Paper.	It deals with the general questions of the day and contains extracts from other newspapers. It first appeared in January 1887 under the title of *Himmat*; but that name was afterwards changed to *Paisa Akhbár*. Is inclined to be seditious in tone, and requires watching. Last year had to be warned for publishing a seditious article on the Calcutta riots and narrowly escaped a prosecution. Has by far the largest circulation in the Punjab on account of its cheapness, the annual subscription being only Rs. 2 for the weekly edition and Rs. 15 for the daily edition.

Name of the Paper ...	**Patiala Akhbar.**
Place and Press at which published.	Patiála Town, Sirhindi Bazár; Rajindar Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	300 copies.
Name, profession or status of the Proprietor.	Syad Rajab Ali Shah of Lahore.
Name, character, antecedents, &c., of the Editor.	Báqar Hussain.
Tone, politics, &c., of the Paper.	Moderate in tone. General subjects of public interest. Organ of the Patiála State.

Name of the Paper ...	**Punjab.**
Place and Press at which published.	Amritsar City ; *Akhtar-i-Hind* Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly. Published irregularly - generally for two or three months at a time.
Circulation ...	350 copies.
Name, profession or status of the Proprietor and Editor.	Maulvi Ghulám Muhammad Akhtar, Sheikh, Kakezai, son of Sheikh Ali Bakhsb, resident of Kalánaur in the Gurdáspur District. He was educated at the Kalánaur Normal School and the Central Training College at Lahore. After leaving the latter, he was employed as School Master at Ferozepore under the Municipal Board.
Tone, politics, &c., of the Paper.	It discusses the questions of the day, exclusive of religious matters, and has no decided politics.

No. LI.

Name of the Paper ...	**Punjab Organ.**
Place and Press at which published.	Wazírabad in the Gujránwála District. Atam Parkásh Depot Siálkot Gián Press.
Language and character in which published.	Urdu.
Period of publication ...	Three times a month.
Circulation ...	300 copies.
Name, profession or status of the Proprietor.	Diwán Atma Rám, Khatri, son-in-law of Rái Diwán Chand, Proprietor of the Victoria Press, Siálkot. Professional status good. Family formerly employed in Jummoo.
Name, profession or status of the Editor.	Díwán Atma Rám (as above).
Tone, politics, &c., of the Paper.	Appears to be the organ of a local party in Wazirabad opposed to Sikandar Lál, Dugal, formerly a member of the Municipal Committee. Is probably backed also by the Choprás of Sodhra and Wazirabad, of whom Lála Hari Chand, Tahsíldár, late Personal Assistant to the Commissioner of Excise, is a prominent member. Tone moderate and laid out to cater for the favor of the local authorities.

Name of the Paper ...	**Punjab Samachar.**
Place and Press at which published.	Lahore; Khatri Samachár Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	4,000 Copies.
Name, profession or status of the Proprietor.	Híra Lál, Kapúr, was married to the sister of a connection of Rája Baji Chand, Maihta Bahádur, of Bardwán. The Rája pays Híra Lál Rs. 40 per mensem.
Name, profession or status of the Editor.	Pohlo Mal.
Tone, politics, &c., of the Paper.	Tone not loyal; harsh and stubborn in politics.

Name of the Paper ...	**Punjab Theosophist.**
Place and Press at which published.	Lahore. Punjab Economical Press.
Language and character in which published.	Hindi.
Period of publication ...	Fortnightly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Theosophical Society.
Name, profession or status of the Editor.	Jaggan Nath, B. A., Professor of Science in the Daya Nand Anglo-Vedic College, Lahore.
Tone, politics, &c., of the Paper.	The tone of the paper is conciliatory and rather religious.

No. LIV.

Name of the Paper ...	**Rafiq-i-Hindustan.**
Place and Press at which published.	Lahore ; Najam-ul-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Channan Dín. Formerly employed as a Copyist at the Central Jail Press, Lahore, on Rs. 20 per mensem. Has got a house of his own in which he lives. No other income.
Name, profession or status of the Editor.	The Proprietor is the Editor.
Tone, politics, &c., of the Paper.	Political and social.

Name of the Paper ...	**Rifah-i-Am.**
Place and Press at which published.	Siálkot City; Rifah-i-Am Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor and Editor.	Rái Diwán Chand, son of Ganpat Rái, caste *Khatri*, resident of Ghurtál in the Siálkot District. Diwán Chand is both Proprietor and Editor. He is assisted by his two sons, Gián Chand and Brij Lál, both of whom have received a good Urdu education and are intelligent young men. The former is the Proprietor of the *Victoria Paper* (see No. LXXII), and the latter of the *Khair Khwah-i-Punjab* (see No. XXXI), both published at Siálkot.
Tone, politics, &c.. of the Paper.	Previous to the passing of the Vernacular Press Act, this paper used occasionally to print seditious articles; but it now contains very little original matter, the columns being mostly filled with extracts from other newspapers; and it seldom criticises the policy of Government. The "Granth" is now being printed in it in parts.

Name of the Paper ...	**Risala Anjuman-i-Himayat Islam.**
Place and Press at which published.	Lahore; Islámia Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	2,500 Copies.
Name, profession or status of the Proprietor.	Anjuman-i-Himáyat Islám.
Name, profession or status of the Editor.	Maulví Abdul Aziz. The Editor is assisted by the well-known Wahab Maulvi Iláhi Bakhsh, Pleader.
Tone, politics, &c., of the Paper.	Treats of religious matters, articles against Christianity, &c. Proceedings of the Anjuman are also published therein.

Name of the Paper ...	**Rozana Akhbar.**
Place and Press at which published.	Delhi; Rozaná Akhbár Press, situated at Mohalla Ballimárán.
Language and character in which published.	Urdu.
Period of publication ...	Daily.
Circulation ...	1,000 Copies.
Name, profession or status of the Proprietor.	Munshi Ghiyur Ahmad, Zamíndár, Superintendent, Girai Ráj Marmar.
Name, profession or status of the Editor.	Sheikh Habíb Ahmad, Zamíndár.
Tone, politics, &c., of the Paper.	Contains political, general, moral and social news, and discusses questions of the day.

Name of the Paper ...	**Sada-i-Hind.**
Place and Press at which published.	Lahore City, near Sheránwála Gate, Sada-i-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, character, antecedents, &c., of the Proprietor and Editor.	Dín Muhammad, son of Fateh Dín, is Proprietor and Editor. He is a Gagra by caste and of no social position.
Tone, politics, &c., of the Paper.	This paper contains political and general news. It publishes humorous articles, and criticises Government measures. On the 25th May 1888 it published a cartoon showing Government as a physician aggravating the diseases of India, which were represented to be Income Tax, Salt Tax, &c. Its tone has recently improved.

No. LIX.

Name of the Paper ...	**Sadiq-ul-Akhbar.**
Place and Press at which published.	Baháwalpur ; State Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	350 Copies.
Name, profession or status of the Proprietor.	This paper belongs to the Baháwalpur State.
Name, profession or status of the Editor.	Abdul Quddús, son of Munshi Abdul Samad of Banat in the Muzaffarnagar District, was formerly Abkári Muharrir at Tahsíl Piplí in the Umballa District. In 1882, when Mehndi Khán, Extra Assistant Commissioner, was appointed Wazír of the Baháwalpur State, he followed him and became Editor of the *Sádiq-ul-Akhbár* there. Abdul Quddús showed himself a staunch partisan of the Wazír, praised his administration in his paper on all occasions, and attacked the State officials who were opposed to him. When Mehndi Khán fell into disfavour, Abdul Quddús was accused of misappropriating certain State moneys and absconded to Montgomery, where he was arrested and sent for trial under Section 409, Indian Penal Code. On conviction he was sentenced by the Deputy Commissioner to three months' imprisonment, but was acquitted on appeal to the Commissioner of Mooltan. In the meantime Mehndi Khán had tendered his resignation of the office of Wazír to the Nawáb of Baháwalpur, and had returned to his former appointment as Extra Assistant Commissioner, being posted to Delhi. Here he was soon joined by Abdul Quddús, who resided there for some time. Mehndi Khán has since died. In February 1885 Abdul Quddús started the *Sahífa-i-Qudsí* in partnership with Munshi Ghulám Hasan, an employé of the Pataudi State, and Muhammad Dín, Proprietor of the *Akhbár-ul-Akhyár*, and called it after his own name. He appeared to be fond of ingratiating himself with Native Officers by sounding their praises in his paper. In 1892 Abdul Quddús was re-appointed Editor of the *Sádiq-ul-Akhbár* by Ibráhím Khán, Wazír of the Baháwalpur State. M. Ataulla is acting for Abdul Quddús, who is on leave.
Tone, politics, &c. of the Paper.	This paper is an organ of the Baháwalpur State. It publishes general news and advocates the cause of the Nawáb and his Darbár, whose administration it defends. The whole staff is paid by the State.

Name of the Paper ...	**Safir-i-Tijarat.**
Place and Press at which published.	Delhi City, Muhalla Pipal Mahádeo ; Mayo Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	10,000 Copies.
Name, profession or status of the Proprietor and Editor.	Bulåki Dás, son of Jagan Lál, Seth of Delhi. Is a man of about 30 years of age, and bears a good character. He has never been in Government employ. His brother, Maha Naráin, is the Proprietor of the *Khair Khwah-i-Hind* (No. XXX).
Tone, politics, &c. of the Paper.	There is very little original matter in this paper. Its columns are full of extracts from other papers, correspondence and advertisements regarding books for sale at the Mayo Press. Its tone is always moderate. The Proprietor has had a splendid edition of the Korán printed at his Press, and the demand for copies has been very considerable.

Name of the Paper ...	**Sanatan Dharm Gazette.**
Place and Press at which published.	Lahore; Mitra Vilasa Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	650 Copies.
Name, profession or status of the Proprietor.	Pandit Gopi Náth, Journalist.
Name, profession or status of the Editor.	Pandit Gopi Náth.
Tone, politics, &c., of the Paper.	An organ of the Sanatan Dharm Sabha as opposed to the Arya Samáj. Writes on Hindu religion and philosophy.

No. LXII.

Name of the Paper ...	**Sat Dharm Parcharak.**
Place and Press at which published.	Jullundur City ; *Sat Dharm Parcharak* Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	775 Copies.
Name, profession or status of the Proprietor and Editor.	Lála Munshi Rám, Pleader of Jullundur City.
Tone, politics, &c., of the Paper.	Is an organ of the Vegetarian Section of the Arya Samáj. Discusses religious and social matters.

No. LXIII.

Name of the Paper ...	**Shudhi Patr Khalsa Dharm Parkashak.**
Place and Press at which published.	Lahore, Anglo-Sanscrit Press.
Language and character in which published.	Gurmukhi.
Period of publication ...	Monthly.
Circulation ...	650 Copies.
Name, profession or status of the Proprietor.	Harnám Singh, son of Partáb Singh, Arora, of Lahore.
Name, profession or status of the Editor.	Rám Chand, son of Bishambar Dás, of Lahore.
Tone, politics, &c., of the Paper.	Religious. Object to teach Sikh religion and to take back those who have renounced or are willing to adopt that religion.

Chhota Khalsa Dharm Pracharak.

Lahore. Anglo Sanskrit Press.

Gurmukhi.

Monthly.

650 Copies.

Harnam Singh, son of Partab Singh, Arora of Lahore.

Ram Chand, son of Bhai Bahar Dis, of Lahore.

Religious. Object to teach Sikh religion and to take back those who have renounced or are willing to adopt that religion.

Name of the Paper ...	**Singh Sahai, Punjab Gazette.**
Place and Press at which published.	Amritsar, Qánún-i Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly. Published irregularly.
Circulation ...	200 Copies.
Name, profession or status of the Proprietor and Editor.	Báwa Arjan Singh, Tehan Khatri, of Kapurthala, is both Proprietor and Editor, and now resides at Amritsar. His family lives at Lahore. He states that his father, Hukam Singh, and his grandfather, Nihál Singh, held good positions in the Kapurthala State, and that he himself was employed in a press there and started this paper, but removed to Lahore on the 1st August 1887 as he found it impossible in a Native State to criticise matters freely in his journal. He has also served in some capacity in Jumoo on Rs. 10 *per mensem.* Is a man of little note. Knows Persisan and Urdu.
Tone, politics, &c., of the Paper.	Religious and political, advocating the cause of the Sikhs. This paper continues to be hostile to Government and Government officials generally.

No. LXV.

Name of the Paper ...	**Siraj-ul-Akhbar.**
Place and Press at which published.	Jhelum ; Siráj-ul-Matábia Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly,—on Mondays.
Circulation ...	540 Copies.
Name, profession or status of the Proprietor and Editor.	Maulvi Fakír Muhammad, Sheikh, of Lahore City, aged about 50 years. He has never been in Government employ. For some time he did duty in mosques and taught children. He served his apprenticeship in the *Koh-i-Núr* Press, and for more than ten years was the Editor of the *Aftáb-i-Punjab* of Lahore. In the year 1885 he severed his connection with that newspaper and started the *Siráj-ul-Akhbár*. He is a wealthy man, and bears a good character.
Tone, politics, &c., of the Paper.	Discusses topics of the day and publishes general news.

Name of the Paper ...	**Taj-ul-Akhbar.**
Place and Press at which published.	Ráwalpindi; Egerton Press; Sadr Bazár, Cantonment.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Jíwa Rám, son of Achru Mal, Thápur (deceased), of Ludhiána City; is a man of indifferent character. He is possessed of private means, and keeps a shop for the sale of stationery, &c., in the Sadr Bazár, Ráwalpindi.
Name, profession or status of the Editor.	Jíwa Rám.
Tone, politics, &c., of the Paper.	Discusses politics and contains general news. The Proprietor owns the Egerton Press, at which the *Punjab Times*, a Bi-weekly English newspaper, is also printed. On the 7th April 1888 the *Táj-ul-Akhbár* published an article against Europeans receiving large salaries. A supporter of the Congress agitation.

No. LXVII.

Name of the Paper ...	**Taza Akhbar.**
Place and Press at which published.	Pind Dádan Khan, in the Jhelum District, at the Press of owners.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	400 copies.
Name, profession or status of the Proprietor.	Lakhmi Dás and Brij Lál. The former was a servant of Nának Chann, Contractor of Pind Dádan Khan, and the latter a servant of another Contractor, Devi Dás. Both men are of low standing and have small means.
Name, profession or status of the Editor.	Bálak Rám, Editor, is an inhabitant of village Bijwárah in Hoshiárpur. He has formerly worked as Editor on several papers. Has no other means of livelihood.
Tone, politics, &c., of the Paper.	Is not political, gives general news, (ceased to exist on 31st December 1897).

No. LXVIII.

Name of the Paper ...	**Tohfa-i-Punjab.**
Place and Press at which published.	Lahore City, Kanjar Phalla.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	250 Copies; printed free, but postage charged at Rs. 1-4-0 per annum.
Name, profession or status of the Proprietor.	Dawárka Náth and Company, son of Pohlo Mal, Head Clerk, Forest Department, Lahore.
Name, profession or status of the Editor.	P. M. Comar.
Tone, politics, &c., of the Paper.	Principally advertisements, articles copied from other papers, and general news.

Name of the Paper ...	**Umballa Gazette.**
Place and Press at which published.	Umballa City; Hari Parkásh Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	400 copies.
Name, profession or status of the Proprietor and Editor.	Harbans Rái, son of Jaswant Rái. Jaswant Rái, of Sanám, in Patiála territory, was formerly Manager of the Pinjore Forests and was dismissed on a charge of embezzlement. Is a man of very indifferent character. Owing to his imprisonment on a conviction of "kidnapping" the paper ceased to appear during the last quarter of 1897. He was, however, acquitted by the Chief Court, and the paper has recommenced issuing.
Tone, politics, &c., of the Paper.	The paper contains local and general news and extracts from English and Vernacular newspapers. Circulation is said to have increased to about 700 copies, half of which are issued free of charge. This is probably overestimated. A supplement to th's paper was started during the year called *Umballa Punch*, but was discontinued after two or three issues.

Name of the Paper ...	**Vakil.**
Place and Press at which published.	Amritsar; Rose Bazár Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	1,000 copies.
Name, profession or status of the Proprietor.	Sheikh Ghulám Muhammad, Mukhtár.
Name, profession or status of the Editor.	Muhammad Insha Akah Khan, Sheikh, age 28 years. Is a resident of Gujranwala and a landholder. Pays Government Revenue Rs. 558.
Tone, politics, &c., of the Paper.	The tone so far has been decidedly antagonistic to local officials. The Proprietor is said to have no means.

No. LXXI.

Name of the Paper ...	**Vakil-i-Hind.**
Place and Press at which published.	Delhi, Katra Ghulám Muhammad Khán; Khadim-ul-Islam Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	1,965 Copies.
Name, profession or status of the Proprietor.	Ahmad Mirza Khán, son of Muhammad Názir Khán, *alias* Mirza Agha Ján. Was formerly in Government service, Department Public Works, and also served in Native States; but for some time past he has owned the *Khádim-ul-Islám* Press. He is not a man of note or learning.
Name, profession or status of the Editor.	Munshi Basharat Alí.
Tone, politics, &c., of the Paper.	Contains political and general news, and publishes extracts from other newspapers.

No. LXXII.

Name of the Paper ...	**Victoria Paper.**
Place and Press at which published.	Siálkot; Victoria Press.
Language and character in which published.	Urdu.
Period of publication ...	Daily and weekly.
Circulation ...	600 Copies weekly and 200 daily.
Name, profession or status of the Proprietor and Editor.	Gián Chand, son of Rái Diwán Chand, Proprietor of the *Rifah-i-'Am* of Siálkot (see No. LV).
Tone, politics, &c., of the Paper.	This paper was started in October 1880. It contains political and general news, and publishes extracts from other newspapers. Its tone is loyal.

No. LXXIII.

Name of the Paper ...	**Wafadar.**
Place and Press at which published.	Lahore City; *Delhi Punch* Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	1,500 Copies.
Name, profession or status of the Proprietor and Editor.	Maulvi Fazl-ud-dín of Lahore. He purchased the paper from the former owners, Hasan Ali of Meerut and Munshi Alah Dín of Lahore, in April 1882. In 1891 Maulvi Fazl-ud-dín was fined Rs. 1,000 for libelling the Rája of Farídkot; also two weeks' incarceration for a similar offence against the Rája's son.
Tone, politics &c., of the Paper.	This paper was started at Delhi in 1880, but was shortly afterwards removed to Lahore. Its tone is both disloyal and scurrilous. A series of very objectionable articles, in the form of a dialogue entitled "Come! Let us drive the English out of India," appeared in it in August, September and October 1882. The author was said to be Muharram Ali, Chishti, late Proprietor and Editor of the *Rafiq-i-Hind*. An offensive article on Her Majesty the Queen and Her Royal Highness the Princess of Wales was published in July 1882, and an obscene poem, calculated to offend the Hindús, appeared in the issue of the 10th January 1883. On the 4th April an article appeared in its columns in favour of Diwan Lachman Dás, late Prime Minister of Kashmir.

No. LXXIV.

Name of the Paper ...	**Wazir-i-Hind.**
Place and Press at which published.	Siálkot; *Wazír-i-Hind* Press, in the house of Sardár Jowála Singh.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	200 Copies.
Name, character, antecedents, &c., of the Proprietor and Editor.	Mirza Muwáhid, resident of Jullundur City, started this paper at Siálkot on the 15th April 1884, with capital borrowed, it is believed, from Maulvi Muhammad Ikrám, Tahsíldár, Mirza Ghulám Ahmad and other members of the Siálkot Municipal Committee. He had previously acted as news-writer of several vernacular newspapers in the Punjab. On special occasions, such as fêtes, births, marriages, &c., he was in the habit of composing pieces of poetry and visiting Native States, Chiefs and Gentry of the Province, and by his clever address, powers of flattery and fluency of speech generally succeeded in obtaining considerable sums of money and presents. In January 1884 he visited Jummoo, and gave out on his return that he had come to an understanding with the Kashmír Darbár, through Díwán Anant Rám, about starting this paper in the interests of that State and in opposition to the *Victoria Paper* (see No. LXXII), the Proprietors of which have for some time been on bad terms with the Mahárája of Kashmir. Mirza Muwáhid is a clever, unprincipled man. He was at one time employed as a confidential news-writer under the Special Branch of the Punjab Central Police Office, but proved himself utterly untrustworthy and was, in consequence, dismissed.
Tone, politics, &c., of the Paper.	It freely attacks the *Victoria Paper* and praises those whom that journal abuses. It has changed iis tone of late as regards the *Victoria Paper.*

No. LXXV.

Name of the Paper ...	**Zamindar.**
Place and Press at which published.	Lahore; Khádim-ul-Tálím Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	600 Copies.
Name, profession or status of the Proprietor.	Mahbúb Alam, Proprietor of the *Paisa Akhbár.*
Name, profession or status of the Editor.	Mahbúb Alam.
Tone, politics, &c., of the Paper.	This is a journal on subjects connected with agriculture, horticulture and veterinary science.

Punjab Government Press, Lahore—2-7-98—60.

[Confidential.]

Report by the Assistant to the Inspector-General of Police, Punjab, dated Lahore, 7th May 1899, on the Vernacular Press of the Punjab for the year 1898.

THIS report is submitted in accordance with the orders of the Government of India contained in Resolution No. 23—1195-1206, dated 27th July 1880 (Home, Revenue and Agricultural Department).

2. Twelve Vernacular newspapers were started during the year. The following is a list of them :—

1. *Arya Musáfir*, published at Jullundur City.
2. *Arya Magazine*, „ Delhi.
3. *Hardil Asíz*, „ Dera Ismail Khan.
4. *Intkháb-i-la-jawáb*, „ Lahore.
5. *Mashír-i-Hind*, „ Siálkot.
6. *Patwár Gazette*, „ Ferozepore.
7. *Páya-i-Takhat, Simla* „ Simla.
8. *Rahbar-i-Hind*, „ Lahore.
9. *Resála-i-Hilál*, „ „
10. *Resála Anjuman Islamia, Punjab*, published at Lahore.
11. *Resála Zubdatul Hukma*, published at Lahore.
12. *Vedic Dharm*, published at Delhi.

The vernacular newspapers which ceased to exist during the year under review were as follows :—

1. *Aína-i-Sanátan Dharm*, published at Ráekot (Ludhiána).
2. *Akhbár-i-Middle School*, „ Delhi.
3. *Arya Magazine published at Delhi.*
4. *Faiz-i-'Am*, „ „
5. *Fath-ul-Mubin*, „ Lahore.
6. *Khair Khwah-i-Riyásath a-i-Hind*, published at Lahore.
7. *Mufid-i-'Am Akhbár*, published at Delhi.
8. *Rafiq-i-Hindustán*, „ Lahore.
9. *Shudhi Pátr Khálsa Dharm Parkáshak*, published at Lahore.
10. *Táza Akhbár*, published at Pind Dádan Khan (Jhelum).
11. *Vedic Dharm* „ „ „
12. *Zamíndár* „ Lahore.

The following Anglo-Vernacular newspapers also ceased to exist during the year .—

1. *Arjuna*, published at Lahore.
2. *Hindu Advocate*, published at Lahore.
3. *Independent*, „ „
4. *Punjab Advocate*, „ „
5. *Punjab Patriot*, „ „

3. The principal subjects discussed by the Vernacular Press during the year 1898 were as follows :—

(*a*) Afghánistán.
(*b*) Agricultural Indebtedness.
(*c*) Cases between Europeans and Natives.
(*d*) Kine-slaughter.
(*e*) The Congress movement.
(*f*) Kashmir.
(*g*) Affairs in Native States.
(*h*) The Dangerous Epidemic Diseases Act.
(*i*) The Law of Sedition and prosecutions for seditious writings.
(*j*) Criticism of British Rule in India.
(*k*) The reconciliation between Hindús and Muhammadans.
(*l*) Religious excitement.
(*m*) General.

(*a*). Afghanistan and Frontier Affairs.

During the past year the Vernacular and Anglo-Vernacular newspapers discussed at considerable length the recent military operations on the frontier, and the majority assert that these were more or less of a failure. They also condemn the action of the Political Officers in interfering with the affairs of the tribesmen, and assert that this was one of the chief causes which led to the frontier disturbances.

The greater portion of the Vernacular press continue to oppose the forward policy and advocate the necessity of adopting a permanent policy with regard to the frontier.

The *Paisa Akhbár* (Lahore), of the 28th November 1898, says that the people are expressing surprise that the Indian Press has not commented on the recent arrangements for the protection of the Khaibar Pass in a manner which the importance of the subject deserved. There is, however, nothing to be wondered at in this, seeing that the newspapers know that they cannot expect to be heard in preference to the Military authorities. Besides, they have more than once warned Government to abandon its "forward" policy and revert to the wise "stand fast" policy of Lord Lawrence and Rord Ripon.

The Muhammadan papers support the Amír's policy during the recent frontier rising, whilst the Hindu papers, on the other hand, accuse him of secretly taking the part of the rebels. The following extracts give a fair idea of the general tone of the Muhammadan and Hindu papers on the subject.

The *Koh-i-Núr* (Lahore), of the 12th July 1898, is glad to learn that the Afridi *jirgas* have returned from Kabul without attaining their object, and that the Amír has given an unfavourable reply to their representations. This action on the part of the Amír has convinced the Government of India—nay the whole world—that the ruler of Afghánistán had no hand whatever in the recent frontier risings, and that he is a true and loyal friend of the British Government. The *Koh-i-Núr* has always been of opinion that a wise and intelligent man like the present Amír of Afghánistán could not possibly be so foolish as to forget the numerous favours he has received at the hands of the British, and court his own ruin by taking the side of a number of tribal *badmashes*. He is therefore glad to find that the view he has consistently held has been justified by events.

The *Akhbár-i-'Am* (Lahore), of the 22nd August 1898, after referring to the Amír's denial of the presence of a Russian Agent in Kabul, remarks that it has become the fashion for Government to accept as gospel-truth whatever the present ruler of Afghánistán may say. Almost all high officials of the Government were of opinion that Abdul Rahmán had a hand in the recent risings on the frontier, but his one "Nay" has swept away everything before it. The Editor then goes on to say that the Amír could never have admitted that a Russian Agent had been living in Kabul, even if this had been a fact. Government should adopt more effectual measures to keep itself informed of everything going on in Kabul, and cease reposing any great confidence in Sir Salter Pyne's hackneyed assurances regarding Abdul Rahmán's loyalty. It is an open secret that the Amír is increasing the strength of his army, while his factories are turning out immense quantities of ammunition. Under these circumstances, Government should always be on the alert, and refuse to believe in uncorroborated statements, especially as it is not ignorant of Russia's designs against India.

The *Wakil-i-Hind* (Delhi) in connection with the visit to Delhi in December last of Colonel Sardár Muhammad Ismail Khán, the Amír's Envoy, referred to the union and friendship existing between the present Amír of Kabul and the Government, and said that no former Amír had enjoyed to the same extent the confidence of the British Government.

Various suggestions were made for keeping the frontier tribes in order, and one papers suggested that if Government were to subsidise the Mad Mullah he would never rise against it, and that if "Wazífas" were paid to the frontier Mullahs and Darveshes, the latter would, by their preachings, be able to render greater assistance to Government than fifty chiefs like the Nawáb of Dir.

(*b*). Agricultural Indebtedness.

Very little appeared in the Vernacular papers regarding this subject. The *Akhbár-i-'Am* and *Paisa Akhbár* have been the principal contributors. The usual complaints of oppression and hardships suffered by the zamíndárs at the hands of the money-lenders and Government subordinates are again brought to notice.

The *Akhbár-i-'Am* in its issue of the 1st July 1898, says that the zamíndárs of India are the most ill-used people on the face of the earth, and are oppressed and looted in the most heartless manner. One might come across hundreds of persons engaged in other than agricultural pursuits who have never had to pay a bribe to any Government official. It will, however, be difficult to find a single zamíndár,—with the exception of those who save their money by becoming the cat's-paw of corrupt officials,—who has not had to put up with exactions and oppression every year of his life. It is not only petty officials, like Patwárís, Tahsil peons and members of the Police force, who extort money, &c., from the zamíndárs, but also not infrequently they are treated in a cruel manner in the name of very highly placed officials, when the latter happen to halt at a village in the course of their tours. On such occasions the zamíndárs are not paid for the supplies given, or the work done, by them. The Editor then goes on to say that Sir Dennis Fitzpatrick's *Begár* Resolution has been honored more in the breach than in the observance. In the beginning a few honest and God-fearing officials, who perhaps used to treat the zamíndárs kindly even previous to the adoption of that resolution, acted upon it for some time. Gradually, however, things began to move in their old grooves, and the resolution became a dead letter. Sir Dennis Fitzpatrick was still the Lieutenant-Governor of the Punjab, and instances of breaches of His Honor's orders were brought to his notice by the Press and the zamíndárs, but to no purpose.

The *Akhbar-i-'Am* and *Paisa Akhbár* make several suggestions in order to ameliorate the condition of the agriculturists. They advocate a permanent settlement for the Punjab, and in this connection endeavour to show that no improvement in agriculture can be expected until this is done. They suggest that landlords should form an association for the purpose of obtaining this all important concession.

The *Akhbár-i-'Am* (Lahore), in its issue of the 25th July 1898 says that if arrangements were made to enable the zamíndárs to borrow money for their requirements at the proper time, a great improvement would be effected in the agricultural condition of India. As it is, the zamíndárs cannot borrow whenever they want, except at exorbitant rates of interest. To remedy this state of things agricultural banks and companies should be established in the country. It is true that the zamíndárs residing in villages at a great distance from central places will not be able to derive much benefit from the establishment of these institutions. This difficulty can, however, be obviated by the banks and companies in question appointing certain respectable and well-to-do residents of such villages to act as their agents, and advancing money to the zamíndárs through them. The Editor further remarks that, in order to give a stimulus to agriculture in India, it is very necessary that steps should be taken to increase the number and improve the breed of cattle in this country, and suggests the establishment of breeding farms as the only means of attaining this end.

The same paper in its issue of the 21st July says that although Government sets apart every year a certain sum of money for making taccávi advances to the agricultural classes, the people are for certain reasons, averse to taking advantage of Government's good intentions towards them.

The *Paisa Akhbár* (Lahore), in its issue of the 30th September 1898, after referring to the progress which agricultural education is making in Europe, remarks that the condition of the Indian zamíndárs is so miserable that Government should no longer hesitate to open agricultural schools and colleges in the country at its own expense. This will not only make the lot of the zamíndárs less unbearable, but will also prove a source of gain to Government itself. On the other hand, if Government does not extend a helping hand to the agricultural classes in time, their poverty is certain to deepen into distress, and become less and less remediable every day. Let the authorities take the lead in the matter of opening Zamíndári Schools, and the public will readily co-operate with them in this laudable work. After remarking how every Government is doing its utmost to advance the cause of agriculture among its subjects, the Editor regrets that, although India stands in need of agricultural education more than any other country, the Indian Government alone is insensible to the importance of the subject.

In a later issue the Editor of the *Paisa Akhbár* praises Lieutenant Crosthwaite's efforts in prevailing upon the zamíndárs of the Mooltan District to start a fund with the object of affording relief to the poorer members of their community. Money was advanced out of this fund to certain zamíndárs to enable them to purchase seed, or release their lands from mortgages.

(*c*). CASES BETWEEN EUROPEANS AND NATIVES.

There were only three cases during the year of this nature which attracted any prominent attention,—two in Poona and one at Kasauli, all of which were committed by British soldiers. The first case is reported to have been committed at Poona. Two Gunners of the Royal Artillery, while out shooting, had an altercation with some villagers. A scuffle ensued, the rifle went off, killing one of the villagers. This caused some stir in the Vernacular press, owing to the accused being acquitted.

In the second case, which also took place at Poona shortly afterwards, a soldier belonging to the Royal Irish Rifles, was charged with inflicting a wound on the throat of a doolie-bearer attached to the auxiliary hospital. The accused, however, denied all knowledge of the incident, and the case was adjourned (? dismissed.)

One Editor ironically remarks that it is quite possible that the complainant may have cut his own throat, and goes on to say that it is incredible that a "Gora" should have behaved in such a brutal manner.

In connection with this case—the *Paisa Akhbár* (Lahore), of the 17th February 1898, observed that it is an open secret that not a single European murderer of a native has, up to the present, been sentenced to undergo the punishment which, according to law, he should be made to suffer; and that this is the sole cause of natives being killed by Europeans so frequently.

In the third case two soldiers at Kasauli are reported to have pushed a cartman and his cart down a *khud* for refusing to give them whisky, with which the cart was laden.

The *Paisa Akhbár*, in its issue of the 6th June 1898, on the treatment of native by Europeans, remarks that the idea of holding themselves aloof from the people of India has taken so deep a root in the minds of the Anglo-Indians that any one of them mixing with the natives is looked upon with contempt by his comrades. As an instance in point, the Editor states that a certain Cantonment Magistrate was called names by the European residents of the Cantonment merely because he used to treat his Persian Munshi with more than usual regard, and would frequently take him out for a drive in his carriage. Nor is this all. The Magistrate's kind treatment proved the ruin of the Munshi, as his services were dispensed with by such European gentlemen as used to study Persian with him. It will not be out of place to enquire here as to why the natives should be treated in this way. Their skin may not be white, but they are not inferior to the Anglo-Indians in any other respect. On the other hand, they are more simple and grateful, and possess several other virtues which are conspicuous in the Anglo-Indian by their absence. This is, however, of little count to the members of the ruling race, and it is for this reason that the Natives also do not show proper respect for the Anglo-Indians. The Editor then refers to absurd rumours afloat in Calcutta among the lower strata of society in connection with inoculation, which is believed to have been introduced to kill off the population of that city. Who has put this and similar monstrous notions into the heads of the masses? The Native Press as well as the educated party has all along been endeavouring to reassure the people and make them realize the purity of the motives of Government. It is, therefore, clear that the masses themselves are suspicious of the authorities. This is the result of the treatment which the Anglo-Indian officials accord to the Natives. It is true that these officials are able, just and kind, and wish to treat the Indians in a considerate manner. They, however, never exchange ideas with the people, who ascribe this hold-aloofness on their part to pride and arrogance. The *Akhbár* then goes on to say that the Natives are in the habit of overlooking even grave faults in those who treat them with consideration. When, however, the Anglo-Indians not only abstain from moving in Native society, but consider its members outside the pale of humanity, and even do not hesitate to kill them, it is not to be wondered at that their motives should be misjudged. This shows that the Anglo-Indians have failed to win the confidence of the masses of India.

Many of the papers express their satisfaction at the recent instructions issued by the Commander-in-Chief regarding the grant of shooting passes to British soldiers and remark that in view of the tyrannical conduct of the soldiers when out shooting such a course was absolutely necessary.

The Vernacular Press as a body still complains the leniency shown to Europeans by juries in cases in which Natives are killed by Europeans.

(*d*). KINE-SLAUGHTER.

This subject has attracted very little attention during the year. A few local complaints, principally from the Umballa District, in regard to cases in which beef *kabábs* were exposed for sale appeared in a few of the Vernacular papers, as in previous years,

but the language used in noticing these matters was on the whole moderate The *Umballa Gazette* and *Punjab Samáchar* are the only papers which have remarked on the matter.

The *Umballa Gazette,* in its issue of the 4th October 1898, complained of two new shops being opened near Baba Mukha Singh's shop, for the sale of *kabábs,* and remarked that this had been done with the object of disgusting the Hindús who were obliged to pass that way in order to get to their temple and tank.

The principal subject, however, taken up by the Hindu Vernacular papers is the opening of *jhatka* shops Applications for this purpose have been made to the Deputy Commissioners of the Umballa, Gujránwála, Jhelum, Gurdaspur and Siálkot Districts.

The Editor of the *Khálsa Gazette* (Lahore) and the *Akhbár-i-'Am* have great hopes that sanction will be granted. The Editor of the former paper states that since Mr. Justice Stogdon has made a definite pronouncement in *jhatka* cases regarding the opening of such shops, there is no reason why the Deputy Commissioner of Gujránwála should hesitate to give the necessary permission for the opening of a shop at Wazirabad. It is to be hoped that the Deputy Commissioner will by a speedy decision of the matter put an end to the inconvenience to which the Sikh community of Wazirabad is being subjected.

A somewhat novel occurrence took place in the Gurdáspur District in the opening of a *jhatka* shop at a wrestling match at the village of Yakkewán regarding which the *Siráj-ul-Akhbár* (Jhelum) observed that the opening of such shops during public fairs was calculated to cause disturbances and warned the Police to look to such matters in time.

(*e*). THE CONGRESS MOVEMENT.

Very little notice has been taken by the Punjab Vernacular Press of Congress matters. The *Akhbár-i-'Am* (Lahore) appears to be the only paper which interested itself regarding this movement. In its issue of the 17th January 1899 it took up the case of Mr. Tilak and Natu brothers in a somewhat hostile manner. For instance it remarks that the prosecution and conviction of Mr. Tilak and the incarceration of the Natu brothers must lead foreigners to infer that the people of India are dissatisfied with British rule. Moreover, the proposed amendment of the existing law of sedition will still further tend to strengthen this view. If the existing law of sedition has answered all practical purposes during the past sixty years of the Queen's reign, what necessity is there now to making it more strict? Is hostility between the Government and the people on the increase? And if so, does not such an admission imply that British rule has been a failure inasmuch as it has not succeeded in winning the hearts of the people? The liberty of the Press can be of no use to the country if Government regards the Press as disloyal. The Editor then goes on to say that the National Congress has declared in the most unequivocal terms that justice has not been done to Mr. Tilak; that he is not disloyal; and that the whole country is in mourning for him. The Congress was equally outspoken in regard to the action taken by the Bombay Government against the Natu brothers. The Editor would like to side with Government in this matter, but regrets that he cannot conscientiously do so, as he is of opinion that the High Court made a mistake in attaching no importance to the verdict of the minority of Jurors, who knew the language in which the incriminating articles were written, and in accepting the verdict of the majority, who were ignorant of Mahrathi and who consisted exclusively of foreigners. If the Bombay High Court had followed the example of Sir Comer Petheram in the Bangabasi case and empanelled a fresh jury, the ends of justice would have been justified and the Congress would have been unable to find fault with the decision of the High Court. In short, Government considers Mr. Tilak disloyal, while the public regard him as a martyr and sympathise with him. What will be the upshot of all this?

The same paper in its issue of the 23rd November published a *résumé* of the speeches made at a meeting held at Westminster Town Hall, under the auspices of the British Committee of the Indian National Congress and the Westminster Liberal Association when Sir W. Wedderburn, M. P., Mr. W. C. Bonnerjee and Mr. W. A. Chambers condemned the present frontier Policy of Government, the new law of sedition, the deportation of the brothers Natu, and the establishment of Press Committees at Poona, Bombay, &c., &c.

(*f*). KASHMÍR.

This year the Punjab Vernacular Press have little or nothing to say about Kashmír affairs.

The *Gulshan-i-Punjab* (Siálkot) complains against the conduct of the Octro officials at Jummoo and states that it has received a complaint to the effect that the Octroi officials at Jummoo practise gross oppression on the people, who are bitterly complaining against them. The luggage of all persons arriving at Jummoo by train

is searched and no heed paid to their protests. Nor is this all. The ill-treatment to which female passengers are subjected make the hair of the lookers-on stand on end. It is a crying shame that people should be treated in a manner calculated to lead to a breach of the public peace. These cruel and tyrannical highwaymen (the Octroi officials) should be made to understand that they have no right to search and spoil things belonging to ladies. The writer further remarks that in suspicious cases men accompanying ladies should be asked to have their luggage inspected, but that in no case should women be interfered with. It is to be hoped that the benevolent and popular Maháràja of Kashmír will take immediate steps to prevent a recurrence of such scandals.

The *Umballa Gazette* of the 19th April praises the efforts made by Wazír Lachman in causing perfect harmony to prevail in the Kashmír State Council, and remarks that the curtailing of the powers of a Chief invariably leads to the ruin of the State. As soon as it is proved that the Mahárája is not a tyrant, all necessity for interfering in the State affairs ceases to exist. The people of Asia like a despotic Government and do not like any interference with the powers of a ruler. The Kashmir State has suffered grievously at the hands of Colonel Nisbet, seeing that it has neither a Postal Department nor a currency of its own. A State that is not allowed to have its own currency is reduced to the position of a jágír, and its ruler a pensioner of the Government. The Editor then goes on to say that if Government were to respect the integrity and independence of a powerful State like Kashmír, the latter would suppress all tribal risings and perform such deeds as the regular British army itself is incapable of accomplishing. The recent frontier expeditions cost four crores of rupees in addition to considerable loss of life, but they failed to accomplish the object aimed at. It goes on to say that the policy which Government is said to be now pursuing towards Native States is opposed to the one adopted by Sir Henry Lawrence and Lord Lawrence. The fundamental principal of British policy is to have independent Chiefs as its feudatories, but there are certain officials who hold that there should be no Chiefs and that Government should exercise direct control over these States which are now ruled by Indian Rájas.

The *Wazír-i-Hind* (Siálkot) mentions the case against Pandit Har Gopál and remarks that no respectable Muhammadan resident of Kashmír had anything to to do with the case instituted against Pandit Har Gopál, on a charge of insulting the Koran, and that the real wire-pullers in the case were certain of the accused's own co-religionists, who are notorious intriguers and wished to bring about his downfall. He goes on to say that it is to be regretted that the Resident should have disregarded the decision of the highest court in Kashmír in the case under reference, and ordered the explusion of the accused and his brother from their native land. Are the lives and property of the State subjects of such little value that people can be turned out of Kashmír on *ex parte* representations made to the Resident by certain mischievous persons? And things may be said to have come to a fine pass when a person of the social standing and means of Pandit Har Gopál can be treated in this manner. Cases of rioting, insult to religion, &c., are not uncommon in British India; but in no case has an accused person been punished with expulsion from his province. The writer then goes on to say that the Resident's action has lowered the prestige of the law courts in Kashmír, and created a feeling of unrest and insecurity in the minds of the people. Were that officer to make further inquires into the case and hear the story of the accused, he would at once realize his error of judgment and do justice to Pandit Har Gopál and his brother.

The *Hamdard-i-Hind* (Lahore). commenting on the above, observes that one of those persons who have been expelled from Kashmír and dismissed the service has arrived at Lahore. He is striving to secure the aid of some one who will support him in obtaining justice. It is said that he has tried to give vent to his venom through the *Hindu Advocate*. There is no doubt that gross mismanagement prevails in the State and every officer is plundering the people, who are left uncared or. The State Council is also acting in the way best suited to its own selfish ends. His Highness the Mahárája takes opium and sleeps over everything, while Lachman is all-powerful.

(*g*). AFFAIRS IN NATIVE STATES.

But little has been written on the above subject.

The Mahàraja of Kapurthala came in for a good deal of hostile criticism in connection with his visit to Europe, of which the following extracts are specimens :—

The *Victoria Paper* (Siálkot), of the 16th June 1898, remarks that the Rája of Kapurthala is in the habit of visiting Europe every second year and spending large sums of money during his travels. The question, however, is whether the State benefits in any way by these visits, and whether the prolonged absence of the Rája does not tell on the administration of the State. The Editor is not opposed to Native Princes visiting England, but he fears that such visits, if repeated from time to time, are bound to add to the burdens of the State. If the State subjects are in any way benefited by these visits, then the

Editor has nothing to say against them. What he is anxious about is that the Native Chiefs should take as much interest in the administration of their States as the Viceroy and Lieutenant-Governors take in the welfare of the Provinces committed to their charge. Now, neither the Viceroy nor his Lieutenants visit foreign countries during their term of office, leaving the administration to be carried on by their subordinates. There is no reason why Native Princes should not follow in the footsteps of these high officials. If the money spent on these visits were devoted to the relief of the famine-stricken, the country would benefit. The truth is that if Native Chiefs realized their responsibilities, they would not think of leaving their States every second year.

The *Aftáb-i-Punjab* (Lahore), of the 1st August 1898, remarks that the great object of Native Chiefs in visiting Europe is to seek pleasure and not to promote the welfare of their subjects. The Rája of Kapúrthala has gone to Europe a second time. His first visit was of no use to the State, and the present one is likely to prove equally barren of results, so far as the State subjects are concerned. If the money spent on these visits were devoted to the welfare of the State, the condition of the people would soon undergo a change for the better.

In reply to some hostile criticisms in the *Tribune* various petty vernacular papers in Lahore took up the cudgels in favour of Patiála, thus:—

The *Khálsa Bahádur* (Lahore), of the 22nd August 1898, takes the *Tribune* to task for stating that mismanagement prevails in the affairs of Patiála, and for attacking the system of accounts in vogue in that State, and remarks that either the *Tribune* is grossly misinformed, or it is in collusion with some party in Patiála. It is true that the financial condition of the State is not very satisfactory, but the late Wazír, who misled the Maháràja in order to serve his own selfish ends, is alone to blame for this. His Highness, however, is doing all in his power to remedy this state of things, and has ordered great retrenchments in his personal expenditure. The Editor further remarks that the *Tribune's* attack on the honesty of the ministers of the Maháràja is also wide of the mark, seeing that almost all of them are free from the taint of corruption.

The *Aftáb-i-Punjab* (Lahore), of the 29th August 1898, endeavours to show that the Maháràja of Patiála takes much greater interest now in the administration of his State than he did formerly, and that, as a result, the financial condition of the State has considerably improved. The Editor therefore fails to see why the Lahore *Tribune* should have attacked His Highness in a recent issue, and calls upon that paper to retract its remarks.

The *Lahore Punch* (Lahore), of the 2nd November 1898, remarks that the Mahárája of Patiála is an intelligent and able ruler, and administers the affairs of his State in a praiseworthy manner. His Highness takes great interest in the welfare of his subjects, and has established hospitals, schools, colleges, &c., for them. During the prevalence of the last famine he distributed food and money to the distressed, and remitted land revenue to the extent of lacs of rupees. Above all, the ruler of Patiála is a loyal and devoted servant of the Queen Empress, and fought personally on the frontier during the last Tirah campaign. The Editor concludes by remarking that all departments of the State are in the hands of competent and painstaking officials, whose services the Mahárája is never slow to recognise.

Baháwalpur affairs also received a fair amount of attention and the Nawáb' reported attempt to have his younger son appointed as heir-apparent was condemned by the *Paisa Akhbár* and the *Akhbár-i-Am*.

The *Paisa Akhbár* (Lahore), dated the 26th September 1898, learns from the *Tribune* (Lahore), that His Highness the Nawáb of Baháwalpur wishes to get the recognition of his eldest son, Sáhibzáda Mubárik Khán, as heir-apparent, cancelled on the ground of his legitimacy being questionable, and is anxious that his younger son, Sáhibzáda Háji Khán, who is by another wife, be appointed heir-apparent. It is to be regretted, remarks the Editor, that His Highness should have raised this question so late in the day, as it was only last year that the Government recognised Sáhibzáda Mubárik Khán as heir-apparent. His Highness made no mention of his son's illegitimacy at that time or even at the time of sending him to the Chiefs College. Sáhibzáda Mubárik Khán's mother is said to have, long ago, incurred the displeasure of the Nawáb, and in order to keep her son's life safe from the intrigues of the palace she used to prepare his food herself and never allowed him out of her sight. It is said that the Nawáb refused even to see his son for a long time previous to the latter's being sent to Lahore.

The *Akhbár-i-'Am* (Lahore), dated 30th September 1898, after making remarks similar to the above, observes that His Highness the Nawáb cannot be expected to succeed in his object, as such a step is calculated to render the question of inheritance of Native Chiefs unsafe and intricate. The Rája of Farídkot was not well disposed towards his heir-apparent, but after the death of His Highness the latter succeeded his father.

Of States outside the Punjab the affairs of Hyderabad and Bhopál received most attention.

(h) THE DANGEROUS EPIDEMIC DISEASES ACT.

THE plague and the rules passed in connection therewith and the hardships imposed thereby have naturally attracted a large amount of attention and continue to form an endless subject of discussion. The following extracts from the *Weekly Vernacular Selections* will give a fair idea of the general tone adopted.

The *Akhbár-i-'Am* (Lahore), of the 11th February 1898, observes that the residents of the Punjab are more afraid of the bubonic plague than of Mr. Chalmer's law of sedition, and still more so of the regulations which it is proposed to bring into operation, without distinction of rank or race, on the appearance of the epidemic in this Province. It is possible that the regulations in question may prove effectual in suppressing the plague and saving life, but is life worth living after one's public dishonor? Had Government known how intricate the social laws of the natives are, or that its subjects in this country observe the Pardah system, it would never have issued such orders. It should not, however, be inferred that the Government's intentions are other than good, or that it delights in practising oppression on the people. It would not be loyal to entertain such feelings. On the other hand, it would be a service to both Government and the people to respectfully point out to the authorities that the proposed precautionary measures are calculated to excite the people of the Punjab, and that it is desirable to secure their co-operation in enforcing the same, so as to minimise their troubles. The evils of segregation are not little or few. It is easy to say that the plague patients will be taken to hospitals and that the suspected persons will be segregated; but who will provide food for them, especially in villages, the residents of which earn their daily bread by labour? Again, who will take care of their property during the time they are in segregation camps? The Europeans cannot understand—and their ignorance is pardonable—that the enforcement of the regulations in question is calculated to entail great hardships on the people of India. The Editor then goes on to say that the Punjabís should behave with patience, and never think of opposing the operation of the plague rules. They should represent their grievances to the authorities, who are ever ready to redress them.

The *Akhbár-i-'Am* (Lahore), of the 4th June 1898, remarks that the saying that disease attacks only enfeebled limbs is thoroughly applicable to the plague administration. No body speaks of the indifference, highhandedness, villainy (*badmáshi*) and wickedness of high officers and highly-placed doctors on plague duty. It is the inferior native officials alone who are held responsible for the oppression practised in the infected areas. It should, however, be remembered that native subordinates do everything at the bidding of their superiors, and that should any one of them hesitate to obey the orders of the latter and dare to plead with them on behalf of the people, he is considered incompetent, given a wigging and abused, while his prospects of promotion are destroyed for ever. The Editor has, at more than one place, seen several European officers indulging in extremely abusive language on occasions of plague inspection. On one occasion, when the entire population of a certain town was being moved out under the supervision of a certain European officer and his native subordinates, the only word heard used by this officer was "*badzát*." "Go out you, *badzát*!" and "Be silent you, *badzát*!" were the sweet words that constantly fell from his lips. Any one under orders to vacate his house within five minutes asking for delay on the ground of the absence of his daughter, &c., was cut short with the word "*badzát*," and a stick thrust into his belly. The Editor also saw this European officer place his hands on, and press the shoulders of females when about to enter their conveyances after vacating their homes. Again, he fearlessly entered houses inhabited by not more than one woman, and made his subordinates wait outside. The *Akhbár* then goes on to say that in their examination of Railway passengers the European Doctors display a spirit of contempt and arrogance in spite of the meekness of the natives. Why should the latter alone he attacked? European Doctors belong to the ruling race, and are in the habit of passing their time comfortably in their cool bungalows. Perhaps they feel offended at being placed on a duty, the performance of which requires them to examine, without receiving any fee, such dirty persons as they would at any other time have considered it beneath their dignity to touch, even on payment of full fees; and in return, they are venting their anger on the poor passengers, and their conduct is exercising a demoralising effect on their native subordinates. The Editor saw with his own eyes a European Doctor come down like thunder upon a passenger who had delayed a few seconds in coming out of the train. At another time the servant of a 2nd class passenger was maltreated by a Police constable, and the master's complaint to the European Doctor met only with an evasive reply. On the strength of the above incidents, which occurred at places the names of which have been purposely left out, it can confidently be asserted that it is wrong and misleading to say that native subordinates alone are responsible for the oppression practised in the plague-stricken areas. On the contrary, the most cruel and high-handed officials are the members of the European staff. If the latter behave like gentlemen, their native subordinates will never dare to oppress the people. It is, therefore, the European staff which needs to be looked after.

The *Koh-i-Núr* (Lahore), of the 22nd February 1898, remarks that there is no knowing what misfortunes the plague may yet bring on India. The authorities

are perfectly justified in adopting measures to stamp out the epidemic. But, on the other hand, the hardships and oppression to which the people are subjected by those entrusted with this work have created a panic in the country, so much so that the people become infuriated at the mere mention of the plague regulations. The segregation rules are especially distasteful to them. Indeed, what respectable native can bear to see his wife, daughter, sister or mother separated from him in the manner proposed. It is not easy to understand how the authorities, who are not ignorant of the manners and customs of the natives, have come to believe that such rules can be enforced in India without exciting opposition.

The *Wakíl-i-Hind* (Delhi), of the 4th March 1898, remarks that the scare created at Delhi continues in spite of the efforts made by the Tahsíldár and other native gentlemen to reassure the people, who are leaving the city in large numbers. The Deputy Commissioner of Delhi distributed several thousand copies of a notice which has tended to allay to some extent the intense excitement prevailing in the city. This notice runs as follows:—"There is no plague either at Delhi or in its neighbourhood. No order has been issued for the inspection of the people and their houses. All evil reports current in the city are without foundation. In the event of the epidemic breaking out regard will be paid to the *parda* system and the privacy of the people in every step that may be taken."

The *Paisa Akhbár* (Lahore) of the 2nd March 1898, publishes a communication from Mián Muhammad, Hakím of Rámpur, who advises the natives to remember that the plague regulations framed by Government are intended for their good alone. They should, therefore, feel thankful to Government for the interest it has manifested in their welfare, and never think of obstructing the authorities in their efforts to save life. If, however, they have any reasonable grievances in connection with the regulations, they should lay them before the authorities in a respectful manner. The writer then goes on to say that native physicians should also be consulted in devising means to stamp out the plague. It is a mistake to suppose that these physicians are so many quacks and ignoramuses. On the contrary, it is a fact that many learned men are to be found among them. The writer further advises the authorities to pay greater attention to cleanliness than to segregation.

The *Umballa Gazette* (Umballa), of the 3rd May 1898, after referring to the resolutions adopted at a meeting of the Unáni Hakíms of Lahore held in the house of Munshi Muharram Ali, Chishti, in April last, observes that the plague regulations issued by Government are calculated to give great offence to the general public, and that all classes of people are openly complaining that the *pardah* of their females is not respected by Doctors, &c. Rumours are also afloat that not infrequently the plague rules are set at naught from motives of avarice. Healthy persons are, moreover, sent to hospitals as plague patients, and given to understand that, if they wish to escape with their lives, they should grease the palms of certain officials on plague duty. Nor is this all. It is also rumoured that poison is administered to the patients removed to hospitals. The authorities should look into the matter and take immediate steps to re-assure the people. Segregation of the sick in the compounds or specified rooms of their own houses will be of great help in the attainment of this end.

The *Civil and Military News* (Ludhiána), of the 18th May 1898, writing regarding the absurd rumours current in the country in connection with the plague regulations, remarks that it can confidently be said that false and groundless reports are responsible for every plague riot and scare. The Editor observes that it is the duty of the Native Press and the educated party to contradict every false rumour and assure the people that Government is actuated by the purest of motives in issuing the plague regulations. The public must be convinced that it is not true that the sick are poisoned by doctors; that people are inoculated by force; that inoculation is followed by instantaneous death; that Government wishes to kill off a portion of the population of the country, &c., &c. Such rumours are set in circulation by *badmáshes* with the object of frightening people and getting an opportunity of looting them. The Editor then publishes a summary of the Plague Rules enforced in Calcutta.

The *Victoria Paper* of Sialkot and the *Al Hakam*, the organ of Mirza Ghulám Ahmad of Kádián were practically the only papers which approved of the action of Government in connection with the outbreak of plague.

The *Victoria Paper* (Sialkot), of the 17th March 1898, remarks that the bubonic plague, being a contagious desease, the segregation of the infected from the healthy is very beneficial for the people, as it tends to check the progress of the epidemic. Besides, the plague rules allow the segregation of the sick in the compounds of their own houses, as also the erection of private plague hospitals. Again, the people are not obliged to place the plague patients under the treatment of European Doctors, but can call in native *hakíms* if they prefer to do so. It, should, moreover be remembered that the stoppage of communication between the infected villages is also meant to check the spread of the epidemic. In conclusion, the Editor remarks that the life, property and honor of the people were never so safe as they are under the present Government, and calls upon the leaders of the natlve community

to explain to their ignorant fellow countrymen the intentions of Government and prevent them from breaking out into lawlessness.

In connection with the Garhshankar Riots the Vernacular Press may be said to have exercised very creditable self control, pending the investigation by Government into all the circumstances of the riot.

Subsequently, however, the *Tribune* published a series af articles severely criticising the action of the local officers and of the Police, and strongly protested against the decision of Government that the inhabitants of Garhshankar were alone to blame for the riot and the consequent loss of life.

The *Paisa Akhbár* (Lahore), of the 5th July 1898, writing regarding the Garhshankar riots, remarks that although the Lieutenant-Governor admits that the Police fired on the rioters without orders, His Honor has refrained from taking any notice of their conduct. The killing of 8 persons and wounding 40 others is not a trivial incident, and should not be allowed to pass in silence under the present justice-loving Government. The Editor does not mean to say that the residents of Garhshankar are entirely blameless ; but that the facts of the case as given in the Magistrate's judgment go far to show that the people were not the aggressors. At any rate the Police cannot be exonerated from the charge of opening fire without orders ; and it is to be regretted that the judgment under reference is very weak as regard this point.

The *Akhbár-i-'Am* (Lahore), of the 29th July 1898, says that it has more than once acknowledged and praised the courage and truthfulness of the *Tribune*. The existence of that paper is a blessing to the Punjábís, not only on account of the sterling patriotism of its proprietor, but also on account of the ability and vigilance of its editorial staff and correspondents. The articles which it has recently published on the Garhshankar riots are worth reading. They convince one of the helplessness of the residents of Garhshankar, and show that the incompetency of the plague officials was at the bottom of the mischief. The *Tribune* has thoroughly analysed the doings of these officials, and a perusal of its comments fills one's eyes with tears at the thought that, under the rule of a just Government like the present, the honor and *pardah* of the people of Garhshankar should have been interfered with, and that on their raising an outcry they should have been quieted with bullets from the carbines of the Police. This is of course the rioters' version of the story. The authorities say that the people were refractory and bent on raising a disturbance, and that the use of firearms was necessary in order to quell the riots.

The *Bhárat Sewak* (Jullundur), of the 1st August 1898, remarks that the Garhshankar riot was really a serious affair, and that the manner in which the case has been disposed of is not calculated to reassure the public. The action of the Police in firing on the crowd, which had thrown stones at them, is certainly open to objection, inasmuch as they did so without, nay in contravention of, the orders of their officers. His Honor the Lieutenant-Governor is, of course, at liberty to declare the action of the Police to be justifiable and expedient, but he can hardly expect to convert the people to his own views. The inhabitants of Garhshankar received orders on the evening of the 27th April to vacate the town. Now, Garhshankar contains a population of 6,000, and it was only natural that such an order should cause some confusion among such a vast population. Several persons agreed to leave the town, others hesitated, while a few protested and insisted on being first provided with sufficient accommodation. It is an admitted fact that huts and other material sufficient for a population of 6,000 were not available. Who could leave his house in the scorching rays of the sun unless sufficient accommodation was provided? If under these circumstances some foolish men or women threw stones at the Police, the latter were not justified in firing on the whole population. The Police killed 9 persons and wounded 48. The *Amrita Bazár Patrika* rightly observes that most of the recent engagements among the Americans and the Spaniards have not resulted in such a heavy list of casualties. The Police have *challáned* 48 men and got them convicted. Granting that these men were to blame, the Police were not justified in firing on the whole population instead of restraining the persons who were to blame. The people of Garhshankar have been punished seeing that 48 of them have been sent to jail, but no notice whatever has been taken of the conduct of the Police. What the upshot of the lengthly articles published in the *Tribune* will be remains to be seen.

(*i*) THE LAW OF SEDITION AND PROSECUTIONS FOR SEDITIONS WRITINGS.

The Indian law of sedition which was passed at the commencement of the year met with very general condemnation from nearly the whole of the Vernacular Press.

The *Victoria Paper* of Sialkot and the *Ghamkhwár-i-Hind* of Lahore were almost alone in supporting the measure.

The *Victoria Paper*, in its issue of the 2nd of January 1898, remarks as follows:—

" If the tone of the Native Press had been unexceptionable, and if it had abstained from publishing matter calculated to create feelings of hatred against the Government and to set class against class, the British Government, which is a lover of liberty, would not have even thought of introducing such a measure. As a matter of fact, the authorities are in no way to blame in the matter. They bore with patience the reckless writings of a section of the Native Press, and it was only when they felt convinced that there was no chance of an improvement taking place in the tone of that Press that they sanctioned the prosecution of certain newspapers and proposed amendments to the existing law of sedition. The Native journals whose reckless and indiscreet writings have led to the introduction of the Bill in question do not feel ashamed of their conduct, but those who have always remained steadfast in their loyalty regret that they should belong to a class against whom the proposed amendment is directed. The Indian Press requires to be controlled, seeing that it is for the most part conducted by men of low position and imperfect educational attainments"

while the *Ghamkhwar-i-Hind*, in its issue of the 8th of January 1898, writes:—

"It is doubtless undesirable to place any undue restrictions on free criticism, but there is no denying the fact that the present attitude and tone of the Native papers required that some check should be placed on the so-called liberty of the Press. The present condition of the Native Press is so bad that it would be far better if it ceased to exist altogether. Educated natives, who know English, do not care to read newspapers written in the vernacular, while the general public does not like journals which are written in temperate language and which pursue a moderate policy."

The *Názim-ul-Hind*, Lahore, also considered that "Government had been compelled to pass the law owing to the objectionable tone adopted by some of the organs of public opinion".

The *Paisa Akhbar*, in condemning the measure, asserts that " It will sound the death-knell of liberty of speech and free criticism, and will hang over the heads of journalists like the sword of Damocles", and the *Akhbár-i-'Am* makes a similar assertion and adds that it will prove injurious to the Government and to the public alike.

The *Punjab Samáchar* considers it the duty of every journalist to oppose the new law in every possible way until it is removed from the Statue Book, and the other vernacular newspapers publish articles to a similar effect.

(j). CRITICISM OF BRITISH RULE IN INDIA.

Under this head the principal subjects noticed and not previously referred to were—

(1) The Currency question.

(2) Educational matters.

(3) Bribery and corruption in the public service.

(4) Letters from a "Glasgow correspondent."

(1). Regarding the currency question, the general opinion seems to have been in favour of the reopening of the mints, and the *Paisa Akhbár* and the *Akhbár-i-'Am* both published articles recommending this measure, and stating that the only persons who benefited by the closure of the mints were the European employes of Government. The matter, however, was too complicated a one for the Vernacular Press to take up generally.

(2). Writing regarding Educational matters the *Wazír-i-Hind* (Siálkot) expressed the opinion that the constant quarrels between the Hindús and Muhammadans were due, in a great measure, to the books on history used in schools and colleges, which were calculated to make the two classes regard each other with feelings of mortal hatred. In the opinion of the writer, the only way to improve matters would be to substitute for the works at present in use books on Indian history specially written for the purpose.

(3). The disclosures made in connection with the dismissal of Sardár Gurdiál Singh, Divisional Judge, naturally attracted a good deal of attention, and numerous articles appeared regarding bribery and corruption in the public service, and the necessity for taking strong measures to put a stop to the evil. The conduct of the Government in connection with this particular case met with general approval, except in a few Sikh papers, which naturally were loth to believe in the guilt of the Sardár.

(4). A series of somewhat intemperate articles—of which a few specimens are given below—continued to appear from the Glasgow correspondent of the *Paisa Akhbár*, the *Akhbár-i-'Am* and the *Wakíl* (Amritsar). This man, known as Maulvi, or the Reverend, or Munshi, Azíz Ahmad, apparently writes to all the above papers and also to several papers in the North-West Provinces.

The *Akhbár-i-'Am* (Lahore), of the 7th January 1898, publishes a letter from its Glasgow correspondent, who writes as follows under the head "Our Ruin":—

(1) There is not a single Native Commanding Officer. This is without a precedent in the Military history of India.

(2) There is not a single Native Commissioner or Governor in British India. It is one of the blessings of peace that we need no longer be anxious about obtaining high offices.

(3) The authorities give very little encouragement to our arts and industries, getting almost everything they require from England. This also is unique in the annals of the country.

(4) There are a considerable number of Europeans (Gorahs) in the country, but very few, *i. e.*, about 6 per cent. bring their wives from England. Such a thing is not known to have happened in any previous period of the history of India.

(5) The rulers and the ruled live like oil and water (*i. e.* they do not mix with one another). This also is without a precedent.

(6) Ignorant and bigoted clergymen (Pádrés) are making the country disrespectful (*sic*) and irreligious and the liberty to abuse Prophets and God is an unmistakable sign of the *Kaliyoga.*

(7) The fact that Europeans are paid higher salaries for discharging the duties of the same post, even though they happen to be less competent than the Natives, is also without a parallel in the history of this country.

(8) What can be a greater misfortune than that grain should be exported from a famine-stricken country to other countries where no scarcity prevails.

(9) The country produces salt in abundance. Why then are coal, salt or any other commodity imported from England into this country?

The *Wakíl* (Amritsar), of the 7th March 1898, publishes a communication (written from Glasgow) from Maulvi Azíz Ahmad, who remarks as follows:—

"It is such a difficult matter to obtain a political, commercial, or any other concession from the people of Great Britain that I have no hesitation in warning, even a wary ruler like the Amír of Kabul, to beware. The reason why the British nation does not deserve to be trusted is because Britons are nearly all unprincipled and irreligious. It would be an act of suicide to trust such a nation, who are hypocrites in matters of religion, except so far as their Government is concerned. These are strong words and contain grave accusations, but I indite them after experience and without any selfish motives. The expression of such views, although they do not refer to Government, is injurious to me personally. But it is the first duty of a *Gházi* to banish all fear from his mind when fighting for the glory of God. * * * *"

The *Paisa Akhbár* (Lahore), of the 4th April 1898, publishes a communication from the Reverend Azíz Ahmad in England, who remarks as follows:—

"What does India lack? She can boast of matchless wrestlers and beautiful women. There is also no dearth of *Shams-ul-Ulmas*, speakers and jesters in India, while wealth and grain are plentiful in the country. India possesses everything, but she cannot boast of even a single organiser. May God give an organiser to the Indian nation! * * * *

"The power of the English."

"The population of India is about 320,000,000 and the number of British soldiers in the country is nearly 80,000. After deducting the number of the sick, the strength of the British soldiers is reduced to 50,000. In the event of war with an enemy, Great Britain will not be able to send more than one lakh of British soldiers to India. Australia and New Zealand will have to look after their own safety. As regards Africa, the Englishmen residing in it are tyrants and every African tribe is inimical to them."

The same writer observes that the people of Great Britain have grown suspicious of each other and love filthy lucre above everything else. The heads of the Church have degenerated into debauchees and flatterers, while clergymen love neither God nor truthfulness, and teach the British youth things which are hardly consistent with the teachings of Christ. Again, working men in cities have taken to drink and dissipation, and abuse their employers and Government. In short, gentlemanliness has been driven out of the country, and the possession of wealth has converted the rich into so many Pharoahs. When, therefore, things have come to such a pass in a country like Great Britain, India can have no reason to complain.

A Glasgow correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 15th June 1898, ironically remarks that English justice is superior even to the justice of Nowshírwán. The following are a few instances of the former :—

1. To pay two different wages for the same work.
2. To confer Commissioned appointments in the army on Europeans alone.
3. To appoint only Europeans to the posts of Viceroy, Governors and Commissioners.
4. To confer Bishoprics on Europeans alone.
5. To enlist only Europeans in the Navy.

All this is contrary to the teachings of the Bible. Again, is it just to punish the native newspapers for writing what their Anglo-Indian contemporaries publish with impunity ?

(*k*). RECONCILIATION BETWEEN HINDUS AND MUHAMMADANS.

During the past year a good deal has been written on the above subject, and there is little doubt that the relations between the two communities have improved considerably. This was the more noticeable in the large towns. The plague, no doubt, has had something to do with this reconciliation, as suggested by a correspondent of the *Akhbár-i-'Am* (Lahore), who writes in its issue of the 23rd April as follows :—

" The newspapers have written a good deal on the reconciliation of Hindús and Muhammadans. The question, however, is, what has led to this reconciliation, and what were the causes of the strained relations previously existing ? The plague is probably the cause of the recent reconciliation. The writer is glad that friendly feelings have been restored between the two communities, but he would like to see the real cause of ill-feeling *i. e.*, the slaughter of kine, removed. The Hindús regard the cow with the same feelings of reverence as the Muhammadans entertain towards a prophet, and if the Muhammadans gave up the practice of kine-killing, disunion would disappear altogether, and friendly relations would be permanently established. Let the Muhammadans forego the sacrifice of cows at the approaching Bakra 'Id festival and then see what the Hindús will do for them in return for that concession. "

The following extracts from various newspapers show the general view of the subject taken by both parties, and it must be acknowledged that, in this connection, the Vernacular Press has, for once in a way, deserved well of the general community :—

The *Paisa Akhbár* (Lahore), of the 5th March 1898, endeavours to show that the Hindús and the Muhammadans lived on friendly terms with each other in past times, and is glad to learn that a reconciliation has taken place between the parties at Bareily and Delhi. The real cause of the ill-feeling prevailing between the two communities is kine-slaughter and the playing of music on the occasions of the Muharram and Duserah It is said that the Hindús of Bareilly, in reply to a question asked by the Commissioner, stated that they would not interfere with the Muhammadans even if they killed kine in their own (the Hindús') houses, with the result that the Muhammadans scrificed no cows on the Bakra 'Id that year. This incident ought to convince Hindu reformers that they can obtain any concessions they like from the Muhammadans by mildness. The truth is that if the Hindús advance one step towards reconciliation, the Muhammadans will advance four steps to meet them, but unfortunately the former do not care to do so. In the course of a lecture delivered last week at the anniversary of the Anjuman-i-Himáyat Islám, Lahore, Maulvi Nazír Ahmad stated that the Muhammadans had made strenuous efforts to enter into friendly relations with the Hindús, and in support of his view observed that they eat things prepared by Hindús in defiance of their religion, and at one time endeavoured to enter into matrimonial relations with them. If the Hindús had made similar advances, the relations of the two races would be quite different from what they are at present. It is a pity that, in spite of the spread of education, the two parties should quarrel among themselves over trifles. The Editor therefore advises both communities to abstain from entertaining feelings of hostility towards one another on account of religious ceremonies, &c. They must remember that they have been living as fellow-countrymen for the past seven hundred years and have srrong claims over one another, and that, apart from this fact, it is to their interest to live in union, because they are not held in esteem or considered to possess any power so long as they are disunited. Each party is in the habit of carrying evil reports against one another to the authorities, with the result that certain European statesmen now hold that the strength of the British Government lies in the mutual jealousies of the Hindús and Muhammadans. The welfare of both parties requires that they should become one and the same people.

The *Akhbár-i-'Am* (Lahore), of the 31st May 1898, publishes an account of the martyrdom of Imám Hussen in black border.

The *Koh-i-Núr* (Lahore), of the 31st May 1898, praises Pandit Maharáj Kishen Editor of the *Ghamkhwár-i-Hind*, for opening a *Sabíl* where *sharbat*, &c., was supplied and recitals held in commemoration of the martyrs of *Kerbela*. Several other Hindús followed the good example set by the Pandit.

The *Paisa Akhbár* (Lahore), of the 31st May 1898, says that the most pleasing spectable in Lahore on the Mahdi day was a number of *sabíls* set up by the Hindús at which the Muhammadans were invited to drink nice *sharbats*. The most interesting of these *sabíls* was the one erected by Pandit Maharaj Kishen, Ghamkhwár, who deserves to be congratulated for taking the lead in the matter. The fact that the initiative for reunion came from the Hindús and that the Muhammadans met them half way shows that the two communities have begun to realize the evils of disunion. It is not, however, easy to say, at present, whether the union is general or only limited, and whether the *sabíls* in question were set up by such persons as have never had any cause of complaint against the Muhammadans, *viz.*, gentlemen of the old school, or by the educated party which is in the habit of giving a religious colour even to the most trivial incidents. If the latter took part in this noble work of reunion, their conduct is deserving of the highest praise; but if not, they will very soon find out that they are in a hopeless minority. The Editor then goes on to say that the union of the Hindús and Muhammadans of Delhi has enabled them to reap advantages which were beyond their reach, previous to that happy event. It is to be hoped that those gentlemen of Lahore who have taken upon themselves the task of reconciling their Hindu and Muhammadan fellow-townsmen will not rest contented until their labours have been crowned with complete success. The reconciliation will also be welcomed by Government, to which the quarrels of the two communities are a prolific source of trouble and annoyance.

The *Civil and Military News* (Ludhiána), of the 26th October 1898, in its local column, states that the Dussehra festival passed off with great *éclát* and extraordinary enthusiasm. This was mainly due to the friendly and cordial relations between Hindús and Muhammadans having become closer of late. People in the beginning were under the impression that this good feeling was only temporary and ephemeral and was by no means based on reality and sincerity. However, the sincerity and cordiality of feeling with which the Hindús joined the Muhammadans in celebrating their festival on the two 'Ids and the Muharram, and the enthusiasm with which the Muhammadans entertained the Hindús on the occasion of the recent Dussehra festival, are enough to show that all this was done on both sides with sincerity of heart, and not for a mere show. Experience has taught both communities that the *éclát* of the national festivals depends not only on living peacefully together, but also on joining each other in celebrating their festivals. As during the last three days of the Rám Líla festival there is usually a very large gathering of Hindús, the Muhammadans put up a tent and supplied refreshments, &c., for them. Separate arrangements were made for the Muhammadans. The exhibition of such cordial relations between Hindús and Muhammadans is a matter for congratulation to every well-wisher of the country.

The *Ghamkhwár-i-Hind* (Lahore), of the 29th October 1898, after making similar remarks as the above regarding the Dussehra at Lahore and praising the Muhammadans for sumptuously entertaining the Hindús on the occasion and erecting *sabíls*, observes that Lála Harnám Dás, Municipal Commissioner, the Hon'ble Nawáb Fatteh Ali Khán, Kazilbásh, Syad Muhammad Amír, Honorary Magistrate, Nawáb Ghulám Mahbúb Subháni and Háji Abdul Samad, Municipal Commissioner, specially deserve the thanks of the Hindu community for making the Dussehra festival a great success this year.

The *Sada-i-Hind* (Lahore), of the 24th October 1898, remarks that by participating in the Dussehra celebrations the Muhammadan residents of Lahore have cemented the friendship established between them and their Hindu fellow-townsmen during the last Muharram. After reproducing a notice issued by Munshi Muharram Ali, Chishti, announcing the intention of the Muhammadans to erect a number of *sabíls* for the Hindús on the occasion of the Dussehra, and calling upon the two communities to live in peace and concord, the Editor expresses satisfaction at the peaceful passing off of a festival which used to be marked by quarrels and riots in previous years.

(*l*).—Religious excitment.

Under this heading the subjects which received most attention were—

(1.) The girl Devís and tongue-cutting.

(2.) Dr. Ahamd Shah's book, the *Ummáhat-i-Mominín* (the Mothers of the Muhammadans).

(3.) Objectionable Dhotís.

(1.) The girl Devís, who travelled about the Punjab professing to be able to heal and make whole again tongues of deluded persons cut off and offered to the goddess, appear to have made an excellent thing of it in a pecuniary sense, but the more educated portion of the community soon realized that they were frauds. The *Arya Samáj* newspapers did their best to expose them and the *Akhbár-i-'Am*, Lahore, was one of the very few papers which supported them. In its issue of the 17th of March it remarks that it has received an anonymous communication in which the writer observes that the miracles alleged to have been performed by certain girls, who are said to be the incarnations of Durga, are so many frauds committed to earn money. The writer assures the Editor that he has made enquiries—personally or through respectable persons—regarding the doings of these girls at Sángla, Wazirabad, Gujránwála, Siálkot, Akálgarh, Saroke, Jámki, and other places, and finds that the show has been got up with the sole object of collecting money. The agents of the Devís precede them to the villages which it is proposed to visit, expatiate on their powers, &c., with the result that the ignorant are taken in and hasten to the girls with offerings of money and other things. In addition to this, Hindu females being proverbially superstitious, the Devís can obtain clothes and ornaments of small value for the mere asking. The money, clothes, ornaments, &c., thus collected are divided among the relations and agents of the girls. The Editor promises to refute these charges in an early issue of the *Akhbár-i-'Am*.

(2.) A great deal was written by the Muhammadan papers regarding the *Ummáhat-i-Momínín*, a book written by a native Christian with a view to exposing the licentious character of the Prophet Muhammad. The *Chaudhwín Sadi*, Ráwalpindi, in its issue of the 23rd of March, has the following:—

"The Gujránwála Mission Press has issued a pamphlet entitled the *Ummáhat-i-Momínín* (the mothers of the Muhammadan). The author of the publication is a Native Christian, named Dr. Ahmad Shah, who has used such obscene and offensive language towards the Prophet that no Muhammadan can have the patience to put up with it. The pamphlet has been distributed *gratis* among the Muhammadans, and the author has thoroughly succeeded in wounding their religious feelings. Indeed, his sole object in bringing out this pamphlet seems to be to give offence to the followers of Islám; otherwise there was no necessity for supplying the same to them free of cost. The author boasts that no Muhammadan can write a refutation of his pamphlet. This is perfectly true. May no Muhammadan ever be so ignorant, uncivilized and mean as to use abusive language towards a prophet or the leader of a religion or community! The followers of Islám reckon Christ among God's prophets, and consider it a sin to speak of him in unbecoming language. It is for this reason that Dr. Ahmad Shah makes bold to say that no Muhammadan can reply to him. But what if some Jew were to attempt a refutation of the *Ummáhat-i-Momínín*? The Editor further remarks that several of his co-religionists have expressed a desire that steps would be taken to stop the circulation of this obnoxious pamphlet. It will, however, be useless to do so, seeing that the work has been sent to every nook and corner of India. All that the Muhammadans can do is to lay their grievances before their justice-loving Government, and request it to deal with the author in a manner calculated to serve as a warning to mischievous persons like himself. Muhammadans in all parts of India are clamouring that the attention of Government should be invited to the contents of Dr. Ahmad Shah's pamphlet, and that this fountain-head of mischief should be stopped in time."

The *Núr Afshán* (Ludhiána), of the 15th of April, publishes a communication from Ahmad Shah, Sháiq, member of the Oxford University, 24 Corn-Market Street, Oxford, who says that since the publication of his *Ummáhat-i-Momínín* he has received several letters from a number of Maulvís, in which they use abusive language towards him and demand replies by return of post. They should, however, remember that the *Ummáhat-i-Momínín* is only a reply to their attacks on Christianity, and that they had challenged the Christians to reply to these attacks, offering to give a reward of Rs. 1,000 to any one undertaking to do so. If the Muhammadans cannot publish a refutation of the pamphlet in question, Maulvi Muhammad Husain of Batála should credit the promised reward of Rs. 1,000 in the writer's name in the Punjab Bank. In conclusion, the writer observes that in the event of no satisfactory reply to the *Ummáhat-i-Momínín* being forthcoming, he will issue another pamphlet embodying Muhammad's views on the question of *jehád*.

Later on considerable dissatisfaction was expressed at the Government refusing to interfere in the matter in any way.

The *Pasiá Akbar*, of the 11th of June, says that the Lieutenant-Governor's reply to the memorial of the Anjuman-i-Himayát-i-Islám of Lahore praying His Honor to order the suppression of the *Ummáhat-i-Momínín* is very disappointing. The Anjuman has been informed that the author of the pamphlet cannot be prosecuted under the new Section 124 A. of the Indian Penal Code, as that section came into force after the publication of the *Ummáhat-i-Momínín*. This reply is as surprising as it is disappointing. The memorialists never asked the Lieutenant-Governor to move the law against the author; that they could have done without the help of His Honor.

Their prayer was for the suppression of the *Ummáhat-i-Mominín*. After referring to Sir Dennis Fitzpatrick's orders regarding the withdrawal of the *Muhammad ki Tawárikh ka Ijmal* from circulation, the Editor observes that it is not easy to say why Sir Mackworth Young has not chosen to follow the example of his predecessor. It is hardly necessary to point out that the *Ummáhat-i-Mominín* has given great offence to Her Majesty's loyal Muhammadan subjects. Even His Honor admits this, as the reply under notice seems to imply that the Punjab Government would have ordered the prosecution of the author had not his pamphlet appeared in 1897, although it is not difficult to prove that it was published in the current year. But why cannot the Lieutenant-Governor exercise his executive powers in the case? Sir Mackworth Young is doubtless an ardent member of the Missionary Society, but as a responsible official of the Province, no one expected that he would give such a reply.

On the other hand the *Alhakam*, the organ of Mirza Ghulám Ahmad of Kádián in its issue of the 13th of June expresses satisfaction at the reply given by the Punjab Government to the memorial submitted by the Anjuman-i-Himáyat-i-Islám of Lahore, and remarks that there is only one physician who can diagnose and cure the diseases of Islám, and that the name of that physician is Jesus, son of Mary, in the world of angels, and Mirza Ghulám Ahmad in this world. The Editor after ridiculing the memorial of the Anjuman observes that no good would have accrued even if the Government had suppressed the *Ummahat-i-Mominín*, seeing that the object of the writer in publishing the work had been fully gained. It would be a pity indeed if, after this humiliation, the Anjuman and the *Pasia Akhbár* failed to learn wisdom. The only way in which the Anjuman can wipe out this humiliation is to follow the advice of the Mirza and join him as soon as he publishes his *Faryad-wa-dard*. In conclusion, the Editor remarks that the offence given to the Muhammadans by the publication of the *Ummáhat-i-Mominín* will soon be converted into pleasure, inasmuch as the Imám (the Mirza) for the time being has determined to give a crushing reply, not only to the author of the offending pamphlet, but to all the criticisms levelled against Islám by the Christians.

(3.) At one time some excitement was caused among the Muhammadans of Upper India by the discovery that a large consignment of *dhotis* (waist cloths) were being sold to Hindús bearing as a trade mark the picture of an elephant on which was written a verse of the Korán. This was taken as an insult to all Muhammadans, and meetings were held requesting Government interference. The agitation, however, calmed down when it was discovered, from the issue of a press memorandum, that Government had itself taken action in the matter and ascertained that the trade mark in question was due to ignorance on the part of the manufacturers of the cloth in England. The *Nazim ul-Hind*, Lahore, of the 10th of September 1898 wrote as follows on this matter:—

"In the quarrels that arise between the Hindús and the Muhammadans from time to time, the former are invariably the aggressors. They always provoke the Muhammadans, who sometimes give them "tit for tat" Time ought to have taught a lesson to the aggressors. Not a single half year passes without some unpleasantness occuring between the Hindús and Muhammadans. After the excitement caused by the murder of Pandit Lekh Rám, the Hindús for the first time took the initiative in bringing about a reconciliation, either though fear of the plague, or for reasons of expediency, but scarcely had the foundation-stone been laid before efforts were made to pull down that stone. In support of this assertion the Editor states that Seths Ishar Dás and Dharm Dás of Pesháwar (*sic*) have adopted the sacred prayer of Nad-i-Ali as their trade-mark, which is impressed on *dhotís* in the shape of an unclean beast like the elephant. It is true that the elephant is considered a sacred animal among the Hindús owing to its resemblance to Ganesh Ji, but the action of the Seths in making it the *hafiz* (one who remembers a thing by heart) of Nad-i-Ali is tantamount to making an attack on their own religion. The object of the Seths must be to re-kindle the flames of disunion between the parties. The Editor trusts that the Muhammadans will behave with patience and fortitude in spite of the grave provocation that has been given them and place their trust in the Government. The majority of the Hindús cannot approve of such conduct on the part of the Seths, as they were the first to realise the importance of restoring friendly relations between the two communities.

(*m*). GENERAL.

No press prosecutions were undertaken in the Punjab during the past year, but the following Anglo-Indian papers were "warned" in connection with the articles of which extracts are given below:—

1. The *Tribune*, in connection with an article headed "An Indian demonstration in Yorkshire," published in its issue of the 12th November 1898 in which the following speech by Mr. Chambers was reprinted:—

"If there was any person who had brought the name of Englishman into disrepute, who had caused the administration in India to stink in the nostrils of the people of that country, that man was Lord George Hamilton He was a man absolutely detested from one end of India to the other. That was a very serious statement to make and he wanted them to understand why Lord George Hamilton was detested. He was detested because he had carried on a policy of repression and retrogression He had taken advantage of a very, very serious calamity that had overtaken India to prompt an Act passed into law by the Viceroy's Council that would practically result in freedom of speech and freedom of writing being suppressed in India. Lord George Hamilton had taken advantage of the dreadful plague and that miserable, unfortunate and wretched assassination in Poona to initiate a campaign and to pass an Act that would practically shut the mouth of political advocates in India. In addition to that act of retrogression, Lord George Hamilton had gone out of his way on every possible occasion to hold up to contempt the product of English rule, the educated Hindu, and had done his best to promote a feeling of dislike in this country towards that individual." Commenting on this the *Tribune* wrote:—"The language used in the foregoing passage is no doubt strong, but it is not a whit stronger than the necessities of the case demanded. The present Secretary of State has practically suppressed the freedom of speech and freedom of writing in this country which had been enjoyed by its people under British rule for more than half a century."

2. The *Hindu Advocate*, Lahore, in connection with two articles which appeared in its issues of the 8th and 13th of May 1898, respectively, the one under the heading "Are we human beings" and the other "A Railway outrage." This paper has not been published since the 17th December 1898 and has apparently ceased to exist.

3. The *Punjab Times*, Ráwalpindi (which has undoubtedly been the worst offender of all) in connection with an article in its issue of the 2nd of November headed "Plague at Bangalore" and an article in its issue of the 5th November headed "The Ponamallee Shooting Case," of which the following are extracts:—

Plague at Bangalore.

"When Mr. Rand, the most unpopular Plague Officer of Bombay, was killed, the mischievous officers there, with microscope in their hands, discerned the complicity of persons like Tilak and Natu not only in that lamentable occurrence, but also in the hostile demonstration of the uneducated masses, whose scruples and prejudices blinded them to recognise the good intention of our Government. We need not repeat that but for the foolish attempts of the officer Lord Sandhurst would not have committed so many unwise acts, each of which is a standing disgrace to the fair name of Britain. Lord Sandhurst was then made to forget that like the uneducated masses of other country, those of India had also their scruples and prejudices, which asserted most powerfully during the subsequent riots when Tilak was rotting in jail and Natu deported (*sic.*)

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"The Press may be gagged, Press regulations may be made as stringent as possible, the educated Indians who gratuitously undertake to furnish fair advice may be treated with supreme contempt, but they cannot help the Government to overcome the prejudices of the masses—masses that have got into the notion that it is the intention of the *Sarkar* to kill and not to preserve them."

The Poonamalee shooting case.

"Comments on such cases are unnecessary. If cases like the one under notice in which a 'white' happened to be an *accused* be thus allowed to escape *scot free*, there cannot be much affection of the people for the Government, however stringent the rules of 'disaffection' may be. Law, however strict, cannot make a people loyal or loving; it is wise and impartial administration that endears a ruling nation to the ruled. If anything will ever sap the foundation of the British rule in India it will be cases like the Poonamalee shooting case."

Some still worse articles appeared in this paper during the current year, but quite recently a European Editor has been appointed, and the general tone of the paper has entirely changed.

No Vernacular newspapers were warned, but in two cases a note had to be made regarding the *Akhbár-i-'Am*, Lahore,—in the first case in connection with its articles on plague administration, published in its issue of the 4th of June, and of which an extract has already been given under the subject "The Dangerous Epidemic Diseases Act;" in the second case in connection with a communication which it published in its issue of the 13th October in which the writer gave a summary of the alleged misfortunes of the well-wishers of Government as follows:—

"1. In spite of Government being aware that they are its well-wishers, they have been called traitors and maltreated as if they were really so, while every kind of mental (*lit.* spiritual) and physical pain has been inflicted on them

2. Their character has been assailed in the most dastardly manner, with the object of bringing them into public contempt and damaging their social position.

3. They have been reduced to a state of abject poverty, and have frequently had to go without food for several meals.

4. They have been kidnapped, apparently with the object of being tortured to death in secret.

5. They have been sold like cattle and slaves, and subjected to ill-treatment according to the whims of their owners for the time being.

6. At places, they have been represented to be fugitive slaves, and have had to suffer cruelly at the hands of those who got them into their power by claiming to be their masters.

7. At other times, although in full possession of their senses, they have been represented as being mad men, with the result that their reputed madness has stood in the way of their earning their livelihood."

On the whole, however, it would seem that the general tone of the Vernacular Press has improved during the last year, and this (although the Sedition Act may be partly responsible) is distinctly a matter for congratulation.

Punjab Government Press, Lahore—17-6-99—40.

SUPPLEMENT A.

Alphabetical List of Anglo-Vernacular and Vernacular Newspapers published in the Punjab in the year 1898.

Supplement A.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1898.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers.				Rs. A. P.				
1	Anglo-Vernacular Paper, or the Interpreter.	English and Urdu.	Lahore	Weekly ...	2 0 0	500	Muhammad Shams-ud-dín, Sháiq	Muhammad Shams-ud-dín, Sháiq	Seldom writes on politics. Tone is loyal. Contains news in English and Vernacular, and has been started for the use of school boys to acquire practice in translation from English into Vernacular.
2	Arjuna, with which Peoples' Journal is incorporated.*	English	Lahore	Do. ...	4 0 0	1,000	Pandit Gobind Sahái, Kashmíri	Pandit Gobind Sahái ...	Is often intemperate in tone: its object is to refute what the *Observer* writes.
3	Arya Messenger ...	English	Lahore	Do. ...	4 0 0	400	Arya Samáj, Lahore ...	Báwa Chajju Singh ...	A religious paper of the sect it describes.
4	Arya Patrika ...	English	Lahore	Do. ...	5 0 0	550	Arya Pratinidhi Sabha, Punjab	Arjan Singh, Arya Samájist ...	Ditto Ditto.
5	Harbinger ...	English	Lahore	Do. ...	4 0 0	355	Lála Durga Parshád ...	Lála Durga Parshád ...	Loyal in tone. Ditto.
6	Hindu Advocate* ...	English	Lahore	Bi-weekly...	10 0 0	500	Partáb Singh, Brahmin, land-owner.	Hari Chand ...	It is the chief orthodox Hindu paper in the Province, and is often very violent, not to say seditious, in tone, and requires careful watching.
7	Independent ...	English	Lahore	Daily ...	16 0 0	500	Mián Chirágh Dín ...	F. A. Henty ...	Contains nothing but extracts from other papers.
8	Monthly Circular ...	English	Lahore	Monthly ...	0 6 0	2,500	The Society of the Punjab Mutual Hindu Family Relief Fund.	Lála Harkishan Lál, B.A., Barrister-at-Law.	Contains information regarding the Society of the Punjab Mutual Hindu Family Relief Fund and Advertisements.

*Ceased to exist during the year 1898.

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List of Anglo-Vernacular Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
No.	Name of New-paper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—contd.				Rs. A. P.				
9	Punchal Pandita ...	English and Sanskrit.	Lahore ...	Monthly ...	1 9 0	300	Lála Badri Dás, M.A., Pleader, and Lála Dev Ráj, Zaildár, of Jullundur.	Lála Badri Dás, M.A., Pleader ...	Religious.
10	Punjab Advocate* ...	English...	Do. ...	Do. ...	12 0 0	60	R. D. Vania, Pársi ...	Mr. P. Morton, Barrister-at-Law, and of the reports Mr. C. H Oertel, Barrister-at-Law.	
11	Punjab Magazine ...	Do. ...	Do. ...	Do. ...	8 0 0	300	The Punjab Association ...	Lála Kunj Behári, Thápur, Assistant Secretary, Punjab Association.	A purely educational publication.
12	Punjab Observer ...	Do. ...	Do. ...	Bi weekly...	12 0 0	1,200	Khwája Ahad Shah, a wealthy merchant of Ludhiána.	Sheikh Abdul Qádir, B A. ...	This paper is popular among Muhammadans only, and is disliked by Hindús, its tone being considered offensive to their feelings.
13	Punjab Patriot* ...	Do. ...	Do. ...	Weekly ...	11 0 0	950	Sardár Sundar Singh, Majíthía, of Amritsar.	Lála Kunj Behári, Thápur ...	Moderate in tone; criticises the character of Government officers when such criticism is called for.
14	Punjab Times ...	Do. ...	Ráwalpindi	Bi-weekly...	10 0 0	300	Jíwan Rám, Thápur, General Merchant.	Mr. M. G. M. Young ...	Politics, civil and military news and general information. In favour of Congress. Tone moderate.
15	Purity Servant ...	Do. ...	Lahore ...	Fortnightly	2 0 0	350	The Punjab Purity Association, Lahore.	Bábu A. C. Mozamdar ...	It is a *quasi* Brahm Samáji journal, devoted to the service of purity.

*Ceased to exist during the year 1898.

List of Anglo-Vernacular Newspapers published in the Punjab in the year 1898—concluded.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription	Circulation, *i.e.*, number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—concld.				Rs. A. P.				
16	Swádesh Vastu Parchárak ...	English	Lahore ...	Monthly ...	0 8 0	1,000	Swádesh Vastu Parchárni Sabha, Lahore.	Shankar Náth ...	The paper is merely an organ to promote objects of the Swádesh Vastu Parchárak Sabha, *viz.*, to increase the demand for Indian products and diffuse knowledge regarding the same and afford an advertising medium. It has no party politics.
17	Theist ...	English	Lahore ...	Fortnightly	2 0 0	300	Binay Bhusham Ghosh, B.A., Bengali Brahmo Teacher in the Union Academy.	Binay Bhusham Ghosh, B.A., Teacher in the Union Academy.	Religious.
18	Tribune ...	English	Lahore ...	Tri-weekly	16 0 0	1,650	Trustees of Sardár Dyál Singh's estate.	Nagindra Náth, Gupta ...	It takes warm interest in Congress matters. Its tone is somewhat hostile to Government. It animadverts on the policy of Government in Kashmir. Brings to notice all cases of reported high handedness on the part of Government officials, and is the most influential of the Anglo-Vernacular papers in the Province. Its tone has improved lately.

4

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1898.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
	Vernacular Newspapers.								
1	Aftáb-i-Hind ...	Jullundur ...	General news ...	Urdu ...	Weekly ...	Barkat Ali Shaukat ...	Barkat Ali, Shaukat ...	150 copies.	
2	Aftáb-i-Punjab ...	Lahore ...	General and Political news	Do. ...	Do. ...	Diwán Búta Singh ...	Jai Gopál ...	250 „	
3	**Afzal-ul-Akhbar** ...	**Delhi** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Mirza Muhammad Abdul Ghaffar Beg.**	**Abdul Ghaffar Beg** ...	400 „	
4	Aina-i-Sanátan Dharm† ...	Ráekot (Ludhiána).	General and Religious news	Do. ...	Do. ...	Diwán Chand ...	Thákar Dás ...	250 „	
5	**Akhbar-i-'Am** ...	**Lahore** ...	**Political and General news**	**Do.** ...	**Daily** ...	**Pandit Gobind Sahai** ...	**Pandit Gobind Sahai** ...	2,600 „	
6	**Akhbar Haftewar** ...	**Ditto** ...	**General, Social and Scientific news.**	**Do.** ...	**Weekly** ...	**Lala Kunj Bihari Thapar**	**Lala Kunj Bihari Thapar**	952 „	
7	Akhbár-i-Middle School † ...	Delhi ...	General and Educational news	Do. ...	Do. ...	Rám Chandar Verma ...	Rám Chandar Verma ...	175 „	
8	**Al Hakam** ...	**Kadian (Gurdaspur).**	**Religious and General news.**	**Do.** ...	**Do.** ...	**Sheikh Yakub Ali Torab**	**Sheikh Yakub Ali Torab**	400 „	
9	**Arorbans Gazette** ...	**Lahore** ...	**General and Social news**	**Do.** ...	**Monthly** ...	**Ram Chand** ...	**Salig Ram** ...	350 „	
10	**Arorbans Parkash** ...	**Kot Pindi Das (Lahore).**	**Ditto** ...	**Do.** ...	**Do.** ...	**Dya Ram** ...	**Dya Ram** ...	500 „	
11	Arya Gazette ...	Lahore ...	Organ of the Arya Samaj ...	Urdu ...	Weekly ...	Bishan Sahái ...	Lála Lájpat Rái, Pleader, and Lála Hans Ráj, B. A., Principal, D. A.-V. College, Lahore.	200 copies.	
12	**Arya Magazine** * † ...	**Delhi** ...	**Religious** ...	**Do.** ...	**Monthly** ...	**Kirpa Ram Sharma** ...	**Rirpa Ram Sharma** ...	500 „	

* Started during the year 1898.

† Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
13	Arya Musafir Magazine* ...	Jullundur ...	Religious ...	Urdu ...	Monthly ...	Lala Munshi Rám ...	Lala Munshi Rám ...	200 copies.	
14	Ashraf-ul-Akhbár ...	Delhi ...	General news ...	Do. ...	Tri-monthly ...	Muhammad Mirza Khán ...	Muhammad Mirza Khán ...	70 ,,	
15	**Bharat Sewak** ...	Jullundur ...	Ditto ...	Do. ...	Weekly ...	Gujar Mal ...	Gujar Mal ...	700 ,,	
16	**Chaudhwin Sadi** ...	Rawalpindi	Political and General news	Do. ...	Do. ...	Siraj-ud-din ...	Haji Ahmad, Qazi ...	1,200 ,,	Seraj-ud-Din has gone to England to become a Barrister.
17	**Civil and Military News**	Ludhiana ...	Political, General and Military news.	Do. ...	Do. ...	Ghulam Mohaiy-ud-din	Ram Richpal Shaida ...	1,200 ,,	
18	Daily Guide ...	Delhi ...	Ordinary news ...	Do. ...	Thrice a month	Nawáb Mirza ...	Nawáb Mirza ...	100 ,,	
19	**Dost-i-Hind and its Supplement Gulzar Bhera.**	Bhera, Dist. Shahpur.	Political and General news	Do. ...	Weekly ...	Ram Labhaya ...	Muhammad Husain ...	375 ,,	
20	**Faiz-i-Am†** ...	Delhi ...	Ditto ...	Do. ...	Do. ...	Abdul Ghaffur ...	Maulvi Abdul Rahman ...	400 ,,	
21	**Fath-ul-Mubin†** ...	Lahore ...	General news ...	Do. ...	Do. ...	Mirza Ali Husain ...	Mirza Ali Husain ...	350 ,,	
22	**Ghamkhwar-i-Hind** ...	Do. ...	Political and General news	Do. ...	Do. ...	Pandit Maharaj Kishen...	Pandit Maharaj Kishen...	600 ,,	
23	**Hamdard-i-Hind** ...	Do. ...	Ditto ...	Do. ...	Do. ...	Pandit Sarb Dyal ...	Pandit Sarb Dyal ...	500 ,,	
24	**Hardil Aziz*** ...	D. I. Khan ..	General news ...	Do. ...	Do. ...	Sant Prabhu Dyal ...	Sant Prabhu Dyal ...	450 ,,	
25	Indu ...	Lahore ...	Social and General news ...	Hindi ...	Fortnightly ...	Pandit Jowála Dat Parshád	Lálman ...	177 ,,	
26	**Intkhab-i-la-Jawab** ...	Do. ...	General news ...	Urdu ...	Monthly ...	Mahbub Alam ...	Mahbub Alam ...	500 ,,	
27	**Ishat-ul-Sunnah** ...	Do. ...	Religious and Social ...	Urdu ...	Monthly ...	Maulvi Muhammad Husain.	Maulvi Muhammad Husain.	400 ,,	

* Started during the year 1898.

† Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacnlar Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language	Period of publication.	Name of Prop ietor.	Name of Editor.	Circulation.	REMARKS.
28	Jáfar Zatalli ...	Lahore ...	General news ...	Urdu ...	Occasional ...	Muhammad Bakhsh ...	Maulvi Ala Dín ...	40 copies.	
29	**Jahan Numa** ...	**Amritsar** ...	**Political and General news**	**Do.** ...	**Monthly** ...	**Narain Singh** ...	**Narain Singh** ...	500 "	
30	Kaisari Akhbar ...	Jullundur ...	General news ...	Do. ...	Weekly ...	Ahmad Bakhsh ..	Ahmad Bakhsh ...	150 "	
31	Kapurthala Akhbár ...	Kapurthala ...	Ditto ...	Do. ...	Do. ...	Hamid Husain ...	Hamid Husain ...	125 "	
32	Khair Khwah-i-Alam and Chaltapurza.	Delhi ...	Ditto ...	Do. ...	Do. ...	Maulvi Muhammad Mír Hasan.	Mír Hasan ...	150 "	
33	Khair Khwah-i Hind and Rekhta Akhbár.	Do. ...	Ditto ...	Do. ...	Do. ...	Munshi Maha Naráin ...	Munshi Maha Naráin ...	150 "	
34	Khair Khwah-i-Punjab ...	Siálkot ...	Ditto ...	Do. ...	Do. ...	Brij Lál ...	Brij Lál ...	200 "	
35	**Khair Khwah-i-Riyasat-hai-Hind.†**	**Lahore** ...	**Political and General news**	**Do.** ...	**Do.** ...	**Muhammad Ziad-ud-din Khan.**	**Muhammad Ziad-ud-din Khan.**	700 "	
36	**Khalsa Akhbar** ...	**Do.** ...	**Religious and General news.**	**Gurmukhi**	**Do.** ...	**Dit Singh** ...	**Dit Singh** ...	632 "	
37	**Khalsa Bahadar** ...	**Do.** ...	**Political, Social and Religious.**	**Urdu** ...	**Do.** ...	**Rajindar Singh** ...	**Rajindar Singh** ...	500 "	
38	**Khalsa Gazette** ...	**Do.** ...	**Religious and General news.**	**Gurmukhi**	**Do.** ...	**Basant Singh** ...	**Basant Singh** ...	400 "	
39	Khalsa Parkash ...	Do. ...	General and Political news	Do. ...	Do. ...	Diwán Búta Singh ...	Búr Singh ...	250 "	

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† Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulatiou of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	Remarks.
40	Koh-i-Nur ...	Lahore ...	General and Political news	Urdu ...	Weekly ...	Mussammat Parbati ...	Nabi Bakhsh ...	160 copies.	
41	Lahore Punch ...	Do. ...	Political and General news	Do. ...	Do. ...	Abdul Rahman ...	Abdul Rahman ...	200 "	
42	Mashir-i-Hind ...	Do. ...	Ditto ...	Do. ...	Do. ...	Feroz-ud-din ...	Feroz-ud-din ...	250 "	
43	Ditto * ...	Sialkot ..	Ditto ...	Do. ...	Do. ...	Mirza Shafi Beg ...	Mirza Shafi Beg ...	50 "	
44	**Mitra Villasa** ...	Lahore ...	Political and Literary ...	Hindi ...	Do. ...	Pandit Gobind Sahai ...	Pandit Gobind Sahai ...	700 "	
45	**Mohyal Gazette** ...	Jhelum ...	General and Social news	Urdu ...	Bi-monthly ...	Mehta Sham Das ...	Mehta Sham Das ...	350 "	
46	Muallim-ul sehat ...	Rewari (Gurgaon).	Medical Journal ...	Do. ...	Monthly ...	Syad Mahfuz Husain and brothers.	Syad Ghulam Husain ...	200 "	
47	**Mufid-i-'Am Akhbar**† ...	Delhi ...	General and Mercantile news.	Do. ...	Do. ...	Badri Narain ...	Badri Narain ...	350 "	
48	Muslim Akhbar ...	Do. ...	Ditto ...	Do. ...	Do. ...	Mahmud Husain Khan ...	Mahmud Husain Khan ...	250 "	
49	**Nazim-ul-Hind Safir Government.**	Lahore ...	Political and General news.	Do. ...	Weekly ...	Syad Muhammad Nazir Husain Khan.	Syad Muhammad Nazir Husain Khan.	300 "	
50	**Nur Afshan** ..	Ludhiana ...	Religious and General news.	Do. ...	Do. ...	American Presbyterian Mission, Ludhiana.	Revd. E. M. Wherry ...	460 "	
51	Nusrat-ul-Akhbar ...	Delhi ...	General news ...	Do. ...	Weekly ...	Maulvi Nusrat Ali ...	Maulvi Nusrat Ali ...	200 "	
52	**Paisa Akhbar** ...	Lahore ...	Political and General news.	Do. ...	Daily and weekly.	Mahbub Alam ...	Mahbub Alam ...	1,000 copies daily & 11,000 weekly.	
53	**Patiala Akhbar** ...	Patiala ...	Organ of the Patiala State	Do. ...	Weekly ...	Syad Rajab Ali Shah ...	Baqar Husain ...	300 copies.	

* Started during the year 1898.

† Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
54	**Patwar Gazette** * ...	Ferozepore...	Revenue matters ...	Urdu ...	Monthly ...	Maulvi Wali Ulla ...	Maulvi Wali Ulla ...	1,000 copies.	
55	**Paya-i-Takhat Simla** * ...	Simla ...	General news ...	Do. ...	Weekly ...	Maulvi Muhammad Ishaq Khan.	Mir Akmal Husain ..	500 ,,	
56	**Punjab** ...	Amritsar ...	Political and general news	Do. ...	Weekly ...	Ghulam Muhammad Akhtar.	Ghulam Muhammad Akhtar.	300 ,,	Published very irregularly.
57	**Punjab Organ** ...	Wazirabad (Gujranwala).	Ditto ...	Do. ...	Do. ...	Diwan Atma Ram ..	Diwan Atma Ram ...	300 ,,	
58	**Punjab Samachar** ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Hira Lal, Kapur ...	Devi Dial ...	4,000 ,,	
59	**Punjab Theosophist** ...	Do. ...	Religious ...	Hindi ...	Bi-Monthly ...	Theosophical Society ...	Jagan Nath, B. A. ..	300 ,,	
60	**Rafiq-i-Hindustan**† ...	Do. ...	Political and general news	Urdu ...	Weekly ...	Channan Din ...	Channan Din ...	300 ,,	
61	Rahbar-i-Hind* ...	Do. ...	Religious ...	Do. ...	Monthly ...	Nádir Ali Safi ...	Nádir Ali Safi ...	150 ,,	
62	**Rifah-i-'Am** ...	Sialkot ...	General news ...	Do. ...	Weekly ...	Rai Diwan Chand ...	Rai Diwan Chand ...	300 ,,	
63	Risala-i-Hilál* ...	Lahore ...	Philosophical and moral news.	Do. ...	Monthly ...	Anjuman-i-Hilál ...	Munshi Allah Bakhsh Khan	80 ,,	
64	**Risala Anjuman-i-Himayat Islam.**	Sialkot ...	Religious ...	Do. ...	Do. ...	Anjuman-i-Himayat Islam	Maulvi Abdul Aziz ...	2,500 ,,	
65	Risala Anjuman Islamia Punjab.*	Do. ...	Ditto ...	Do. ...	Quarterly ...	Anjuman Islamia ...	Mirza Ali Husain ...	160 ,,	
66	**Risala Zubdatul Hukma***	Do. ...	Medical ...	Do. ...	Do. ...	Hakim Ghulam Nabi ...	Hakim Ghulam Nabi ...	400 ,,	
67	**Rozana Akhbar** ...	Delhi ...	Political and general news	Do. ...	Daily ...	Munshi Ghiyur Ahmad ...	Muhammad Faiyaz Ahmad.	350 ,,	
68	**Sada-i-Hind** ...	Lahore ...	Ditto ...	Do. ...	Weekly ...	Din Muhammad ...	Din Muhammad ...	300 ,,	

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* Started during the year 1898.
† Ceased to exist during the year 1898.
NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1898—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
69	Sadiq-ul-Akhbar ...	Bahawalpur	Organ of the Bahawalpur State.	Urdu ...	Weekly ...	Bahawalpur State ...	Abdul Kadus ...	360 copies.	
70	Safir-i-Tijarat ...	Delhi ...	General news ...	Do. ...	Bi-Monthly ...	Bulaki Das ...	Bulaki Das ...	15,000 ,,	
71	Sanatan Dharm Gazette	Lahore ...	Religious ...	Do. ...	Monthly ...	Pandit Gopi Nath ...	Pandit Gopi Nath ...	650 ,,	
72	Sat Dharm Parcharak ...	Jullundur ...	Religious and social ...	Do. ...	Weekly ...	Munshi Ram, Pleader ...	Munshi Ram, Pleader ...	700 ,,	
73	Shudi Patr Khalsa Dharm Prakashak.†	Lahore ...	Religious ...	Gurmukhi	Monthly ...	Harnam Singh ...	Ram Chand ...	650 ,,	
74	Singh Sahái Punjab Gazette	Amritsar ...	Religious and Political ...	Urdu ...	Do. ...	Arjan Singh ...	Arjan Singh ...	200 ,,	Not published regularly.
75	Siraj-ul-Akhbar ...	Jhelum ...	General news ...	Do. ...	Weekly ...	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	500 ,,	
76	Taj-ul-Akhbar ...	Rawalpindi	Political and general news	Do. ...	Do. ...	Jiwa Ram, Thapar ...	Jiwa Ram, Thapar, and Habib Ulla.	300 ,,	
77	Taza Akhbar.† ...	Pind Dadan Khan (Jhelum).	Ditto ...	Do. ...	Do. ...	Lakhmi Das and Brij Lal	Balak Ram ...	400 ,,	
78	Tohfa-i-Punjab ...	Lahore ...	General news ...	Do. ...	Do. ...	Ganda Mal ...	P. M. Comar ...	250 ,,	
79	Umballa Gazette ...	Umballa ...	Ditto ...	Do. ...	Do. ...	Harbans Rai ...	Harbans Rai ...	900 ,,	
80	Vakil ...	Amritsar ...	Ditto ...	Do. ...	Do. ...	Sheikh Ghulam Muhammad, Mukhtar.	Maulvi Insha Alla Khan ...	700 ,,	

† Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
81	**Vakil-i-Hind** ...	Delhi ...	General news ...	Urdu ...	Weekly ...	Ahmad Mirza Khan ...	Ahmad Mirza Khan ...	1,869 copies.	
82	**Vedic Dharam** * † ...	Do. ...	Religious ...	Do. ...	Do. ...	Kirpa Ram Sharma ...	Kirpa Ram Sharma ...	650 „	
83	**Victoria Paper** ...	Sialkot ...	Political and general news	Do. ...	Daily and weekly.	Gian Chand ...	Gian Chand ...	600 copies weekly & 200 daily.	
84	**Wafadar** ...	Lahore ...	Ditto ...	Do. ...	Weekly ...	Fazl Din ...	Fazl Din ...	1,500 copies.	
85	Wazír-i-Hind ...	Sialkot ...	Ditto ...	Do. ...	Do. ...	Mirza Muwáhad ...	Mirza Muwáhad ...	200 „	
86	**Zamindar** † ...	Lahore ...	Agricultural news ...	Do. ...	Monthly ...	Mahbub Alam ...	Mahbub Alam ...	600 „	

* Started during the year 1898.

†Ceased to exist during the year 1898.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Note.—No Vernacular newspapers were published in the Kashmir State during the year 1898.

Punjab Government Press, Lahore—17-6 99—40.

SUPPLEMENT B.

Containing particulars of the Vernacular Newspapers published in the Punjab in the year 1898, with brief notices of their Proprietors and Editors.

Name of the Paper ...	**Arya Musafir Magazine.**
Place and Press at which published ...	Sat Dharma Pracharak Press, Jullundur City.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Monthly.
Circulation ...	200 subscribers at present; about 500 expected in six months.
Name, profession or status of the Proprietor and Editor.	Lála Munshi Rám, Pleader, Jullundur.
Tone, politics, &c., of the Paper ...	Religious: the propagation of the Arya Dharma; will also discuss social subjects.

Name of the Paper ...	**Arya Magazine.**
Place and Press at which published ...	Vedic Dharam Press, Chaon Bázar, Daya Rám Street, Delhi.
Language and character in which published.	Urdu.
Period of Publication ...	Monthly.
Circulation ...	500 copies.
Name, profession or status of the Proprietor.	Kirpu Rám, Sharma, Proprietor of the Vedic Dharam Press, Delhi.
Name, profession or status of the Editor.	Kirpu Rám, Sharma, Proprietor of the Vedic Dharam Press, Delhi.
Tone, politics, &c., of the Paper ...	This is a monthly magazine containing articles in support of the Arya creed and in refutation of the Sanatan Dharam. The Christian and Muhammadan creeds are also attacked, and the tone adopted is in places calculated to give offence to the people of the opponent creeds (*vide* the issue for May 1898).

No. III.

Name of the Paper ...	**Hardil Aziz.**
Place and Press at which published ...	Dera Ismail Khan ; Sant Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	At present 650 copies.
Name, profession or status of the Proprietor.	Sant Parabhdial. Was in Government service as Fine Muharrir up to 1880. Afterwards was a Pleader in Jammoo and Kashmír State.
Name, profession or status of the Editor.	There is no separate Editor at present; the Proprietor himself edits the paper.
Tone, politics, &c., of the Paper ...	Good. Politics *nil* at present.

Name of the Paper ...	**Intkhabi-la-Jawab.**
Place and Press at which published ...	Lahore, Anarkali, Khadim-ul-Ta'alim Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	500 copies.
Name, profession or status of the Proprietor.	Munshi Mahbub Alam, Proprietor of Paisa Akhbár, Lahore
Name, profession or status of the Editor.	Munshi Mahbub Alam, Proprietor and Editor of Paisa Akhbár, Lahore.
Tone, politics, &c., of the Paper ...	Selected notes are copied from other papers, books and histories.
Subscription ...	Six rupees yearly.

Name of the Paper ...	**Mashir-i-Hind.**
Place and Press at which published ...	Siálkot City, Mohala Karimpura, published at the Anwar Ahmadi Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	50 copies.
Name, profession or status of the Proprietor and Editor	Muhammad Shafi Beg ; is 22 years of age ; the son of Mirza Sardár Beg, a resident of Rangpura, a suburb of the town ; by profession a Book Binder. Has a shop in the City for the sale of stationery and other miscellaneous articles. The family is looked upon as respectable.
Tone, politics, &c., of the Paper ...	This paper has just been started. Its tone is loyal to Government. Seems to have no special politics. Contains chiefly extracts from other papers, general and local news. Is supposed to be a paper started in the interests of the Jummu Darbár.

No. VI.

Name of the Paper ...	**Patwar Gazette.**
Place and Press at which published ...	Ferozepore, Siddiqi Press.
Language and character in which published	Urdu.
Period of publication ...	Monthly.
Circulation ...	1,000 copies.
Name, profession or status of the Proprietor and Editor.	Wali Ulla (is Proprietor of the printing press also since 1885).
Tone, politics, &c., of the Paper ...	Language peaceful. Subjects relate to agriculture, irrigation, instructs the agriculturists to respect the law and improve cultivation. Its object is to teach the Patwarís how they should behave themselves.
Annual subscription ...	Rupees 2-8-0.

Name of the Paper ...	**Paya-i-Takhat, Simla.**
Place and Press at which published ...	Simla, Páya Takhat, Simla.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	About 500 copies.
Name, profession or status of the Proprietor.	Muhammad Isháq Khán, a boy of 10 or 12 years of age probably only the nominal proprietor.
Name, profession or status of the Editor,	The paper is managed by a Committee of four members— 1. Mír Akmal Husain of Agra, now Treasurer in Simla Provincial Division, Public Works Department. 2. Mír Muhammad Ali, Compositor, Central Branch, Government Press. 3. Hámid Husain of Agra. 4. Altáf Husain, also said to be in the Central Press.
Tone, politics, &c., of the Paper ...	Moderate : only two issues have been published. Is now said to be closed, to be re-opened next season.
Subscription ..	Rupees 3 per annum or 5 annas per mensem.

Name of the Paper ...	Rahbar-i-Hind.
Place and Press at which published ...	Azízi Press, Lahore.
Language and character in which published.	Urdu and Persian characters.
Period of publication ...	Monthly.
Circulation ...	About 150—one hundred and fifty copies.
Name, profession or status of the Proprietor.	Syad Nádir Ali, Saifi, Zimíndár.
Name, profession or status of the Editor.	Syad Nádir Ali, Saifi, Zimíndár.
Tone, politics, &c, of the Paper ...	It mostly deals with ethical subjects. Politics are excluded from it. The paper was stopped in September last, and it was started again in December last in pamphlet form. Published monthly ; but it has given up politics.

No. IX.

Name of the Paper ...	**Risala-i-Hilal.**
Place and Press at which published ...	The Rifáh-i-'Am Press, Lahore.
Language and character in which published.	Urdu language and Persian character.
Period of publication ...	Monthly: published since the month of Ramzán last = January-February 1898.
Circulation ...	Eighty, but two hundred copies are printed.
Name, profession or status of the Proprietor.	The Anjuman-i-Hilál, which consists of nine persons only, who are mostly Clerks, and one of them is Munshi of Mr. Gouldsbury, Barrister-at-Law. Ghulám Muhammad, Clerk, District Traffic Superintendent's Office, Lahore, is Secretary of the Anjuman.
Name, profession or status of the Editor.	Munshi Allah Bakhsh Khán, Munshi of Mr. Gouldsbury, Barrister-at-Law.
Tone, politics, &c., of the Paper ...	The paper deals with philosophical, historical, biographical and moral subjects, and does not deal with politics. The circulation of the paper is very small, and it is expected that it will soon cease.

Name of the Paper ...	**Risala Anjuman Islamia, Punjab.**
Place and Press at which published ...	Lahore, Rifáh-i-'Am Press.
Language and character in which published.	Urdu.
Period of publication ...	Quarterly.
Circulation ...	160 copies.
Name, profession or status of the Proprietor.	Anjuman-i-Islámia, the Secretary of which is Khán Bahádur Muhammad Barkat Ali Khán of Lahore.
Name, profession or status of the Editor.	Mirza Ali Husain, House owner, Lahore.
Tone, politics, &c., of the Paper ...	Proceedings of Anjuman-i-Islámia are published in it, also the proceedings of other meetings about the education of Muhammadans. It is supplied free to the members of the Anjuman-i-Islámia.

No. XI.

Name of the Paper ...	**Resala Zubdatul Hukma.**
Place and Press at which published ...	Lahore, Khair Khwáh-i-Hind Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	400.
Name, profession or status of the Proprietor and Editor.	Hakím Ghulám Nabi, Member of Municipal Committee, Lahore.
Tone, politics, &c., of the Paper ...	Medical subjects.
Subscription ...	Rupees 2-12-0 per annum.

No. XII.

Name of the Paper ...	**Vedic Dharam.**
Place and Press at which published ...	Vedic Dharam Press, Chaon Bazár, Daya Rám Street, Delhi.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	650 copies.
Name, profession or status of the Proprietor and Editor.	Kirpa Rám, Sharma, Proprietor of the Vedic Dharam Press, Delhi.
Tone, politics, &c., of the Paper ...	The paper contains ordinary news copied from other papers, and occasionally small articles in support of the Arya tenets and sect designated "Vedic Dharam" or Vedic religion.

[Confidential.]

Report by the Assistant to the Inspector General of Police, Punjab, dated Lahore, the 30th April 1900, on the Vernacular Press of the Punjab for the year 1899.

THIS report is submitted in accordance with the orders of the Government of India contained in Resolution No. 23—1195-1206, dated 27th July 1880 (Home, Revenue and Agriculture Department).

2. Twenty-one Vernacular newspapers were started during the year:—

1.	*Anwar-ul-Islám*	Published at Siálkot.
2.	*Chashma-i-Sihat*	" Jullundur City.
3.	*Civil and Military Pleader*	" Ludhiána.
4.	*Curzon Gazette*	" Delhi.
5.	*Curzon Paper*	" Lahore.
6.	*Gulzár-i-Hind*	" Lahore.
7.	*Hamdard-i-Khálsa*	" Amritsar.
8.	*Indian Khálsa Gazette*	" Lahore.
9.	*Jahán Kadar*	" Amritsar.
10.	*Kakezai Social Reformer*	" Lahore.
11.	*Kalgi Autar*	" Ráwalpindi.
12.	*Khádim-ul-Hind*	" Lahore.
13.	*Khálsa Samáchár*	" Amritsar.
14.	*Malumát-i-Dunya*	" Lahore.
15.	*Mashir-i-Government*	" Mooltan.
16.	*Public Gazette*	" Amritsar.
17.	*Punjab Patrika*	" Lahore.
18.	*Rafiq-i-Hind*	" Lahore.
19.	*Saháik*	" Jullundur.
20.	*Sewak*	" Lahore.
21.	*Siálkot Paper*	" Siálkot.

3. The Vernacular newspapers which ceased to exist during the year under review were as follows:—

1.	*Arorbans Gazette*	Published at Lahore.
2.	*Chashma-i-Sihat*	" Jullundur.
3.	*Daily Guide*	" Delhi.
4.	*Indian Khálsa Gazette*	" Lahore.
5.	*Indu*	" Lahore.
6.	*Kaisri Akhbár*	" Jullundur.
7.	*Khálsa Parkásh*	" Lahore.
8.	*Mitra Vilás*	" Lahore.
9.	*Mashír-i-Government*	" Mooltan.
10.	*Muallam-i-Sehat*	" Rewári (Gurgaon).
11.	*Muslim Akhbár*	" Delhi.
12.	*Nusrat-ul-Akhbár*	" Delhi.
13.	*Paisa Akhbár, Daily*	" Lahore.
14.	*Patwár Gazette*	" Ferozepore.

It will be observed that the *Chashma-i-Sihat*, the *Indian Khálsa Gazette* and the *Mashir-i-Government*, which appear in both lists, had a very brief existence.

15. *Paya Takhat Simla*	... ...	Published at Simla.
16. *Rahbar-i-Hind*	... ...	" Lahore.
17. *Rozána*	... ...	" Delhi.
18. *Tohfa-i-Punjab*	... ...	" Lahore.
19. *Umballa Gazette*	... ...	" Umballa.

4. The total number of Anglo-Vernacular and Vernacular newspapers in existence at the end of the year was 92.

Of these 14 were published in English.

Do.	75	do.	Urdu.
Do.	1	do.	Hindi.
Do.	2	do.	Gurmukhi.

5. The principal subjects discussed by the Vernacular Press during the year 1899 were as follows: —

(*a*) Afghánistán.
(*b*) Agricultural Indebtedness.
(*c*) Cases between Europeans and Natives.
(*d*) Kine Slaughter.
(*e*) Congress Movement.
(*f*) Kashmír.
(*g*) Affairs in Native States.
(*h*) The Dangerous Epidemic Diseases Act.
(*i*) Prosecutions of Native Press.
(*j*) Criticism of British Rule in India.
(*k*) Scarcity in the Punjab.
(*l*) Religious Excitement.
(*m*) Transvaal War.
(*n*) General.

(*a*) *Afghanistan and Frontier affairs.*

AFGHAN affairs have not received much attention during the past year. The Muhammadan papers, such as the *Paisa Akhbár* (Lahore) and the *Wakil* (Amritsar) generally support the policy of the Government towards the Amír, but the Hindu papers, on the other hand, question his good faith and the advisability of allowing him to import unlimited quantities of arms and ammunition.

The following are a few extracts from the Selections from the vernacular papers:—

"The *Akhbár-i-Am* (Lahore), dated 23rd January 1899, asks how it is that the Amír of Kabul complacently allowed the Russian Government to extend their Railway up to Khushk, near Herát, but emphatically protested when the British Government proposed to connect Kandáhar with Chaman? Is it because the Amír is helpless before the Russians, but can make an effective resistance to the British? Or, is it because he trusts the Russians, and places no reliance on the British? Whichever it may be, it is to be hoped that Lord Curzon will grapple with these intricate frontier problems, and bring his intimate acquaintance with frontier politics to bear on them."

"The *Khálsa Gazette* (Lahore), of the 8th May 1899, states that it is rumoured that during the past three months the Amír has imported from England 80 maunds of cartridges, 200,000 rifles and 2,000,000 caps. When, therefore, Government is pouring such large quantities of arms and ammunition into the country of the Afgháns it is no wonder that they should put on insolent and supercilious airs. Besides, have the authorities forgotten that on the occasion of the last frontier campaign a number of rifles, which Abdur Rahmán stated he had sold off as being old and unserviceable, were found in possession of the Afridis?"

"The *Curzon Gazette* (Delhi), of the 23rd November 1899, states that the time has arrived when the Amir will engage in a war with Russia on the borders of Herát. She has concentrated her forces on the frontier of Herát so that her forces can advance upon Herát at a moment's notice. Finding England engaged in war in the Transvaal Russia has seized this opportunity of invading Afghánistán. Many of the reports circulated regarding the Amír are foolish and nonsensical. It is, however, true that His Highness is ready for war, and the alacrity with which he has collected arms and ammunition in so short a time is viewed with astonishment. During the last two weeks alone, 40 lakhs

of cartridges of cordite powder have been despached from Pesháwar to Kábul; and the Shinwárís have received orders to collect *bhúsa* and fodder. Numberless horses, ponies and camels are being purchased. These animals are also borrowed from the people. The purchase of munitions of war from America and England on the one hand and the manufacture of rifles, guns and cannon balls in Kábul, on the other, testify to the fact that the Amír is not only preparing for the field but also intends fighting a decisive battle with Russia. The news that the Mullas had been summoned to Kábul has been confirmed. They were consulted in the matter of war; and the whole of Afghánistán is ready sword in hand to fight Russia. His Highness will fight the Russians at Herát, and it remains to be seen what steps the British Government will take on the outbreak of war. Apparently the Amír will not permit British forces to enter his territory and oppose the Russian advance. This His Highness will consent to only if he is defeated. The matter is a critical one and will tax the brains of British Statesmen to find out a solution."

The Forntier policy of Government was generally approved of by the Vernacular newspapers, and the free enlistment of frontier men for the Border Military Police was considered as likely to conduce to the maintenance of peace and tranquility on the frontier and to attach the tribesmen to British rule.

(*b*) Agricultural Indebtedness.

The subject has received more attention than usual, especially towards the close of the year after the introduction of the Punjab Land Alienation Bill into the Legislative Council. The number of the papers which discussed the Bill was not very large. The criticisms passed by editors and correspondents were almost without exception hostile. Since the beginning of 1900 some of the newspapers which opposed the Bill in 1899 have changed their tone, and favourable criticisms have appeared in newspapers which appear to have refrained from any discussion of its provisions in the year under report. As a matter of fact the real purport of the Bill seems to have been little understood by those who praised or those who blamed it.

The following are a few extracts on the subject:—

"The *Akkbár-i-'Am* (Lahore), of the 6th January 1899, remarks that Government officials are in the habit of attributing the miserable condition of the zamíndárs to the exactions of the money-lenders, but in doing so they forget the fact that it is the revenue demand which is mainly responsible for this state of things. The revenue is, as a rule, realized at a fixed time of the year, and this rule is rigorously enforced, whether the zamíndárs reap any harvest or not, with the result that they are obliged to borrow money from the money-lenders with a view to meet the demands of Government. The money-lenders, on the other hand, advance them money (not without misgivings), for, interest apart, they usually lose even the principal in the bargain. This being the case, it is not to be wondered at if they demand a high rate of interest. They are not so greedy as they are represented to be for the poor zamíndárs' lands, but they want possessions in those cases only in which the zamíndárs have little or no credit. If the Government has the well-being of the poor zamíndárs really at heart, it should treat them generously and thus pave the way for the extinction of the usurers."

"The *Paisa Akhbár* (Lahore), dated 1st February 1899, remarks that it is gratifying that the subject of agricultural indebtedness is engaging the attention of the Government. When the Indian Contract Amendment Bill was introduced in the Viceroy's Legislative Council, Mr. Chalmers delivered a very sensible speech. The Editor agrees with Mr. Chalmers in thinking that it is not good policy to interfere with the freedom of contract and to restrict the zamíndárs from alienating or mortgaging their lands. If the zamíndárs are not competent to sell or mortagage their lands, no one will advance them any money, with the result that the former will experience insuperable difficulties in carrying on their business, and thus they will be in a worse condition than they are in at present. But there is no denying the fact that the money-lenders take advantage of the necessities of the zamíndárs and exact unfair terms. They obtain a bond for an amount in which 25 to 50 per cent. is added to the principal as interest, or they deduct the interest beforehand, so that the zamíndárs do not get the benefit of the full amount entered in the bond. Then, the compound interest is added and the debt swells rapidly, until at last it assumes such a proportion that it becomes quite impossible for the zamíndárs to get out of the money-lender's clutches. The Court, however, cannot reduce the amount as the contract is written and mutually agreed upon by the parties. With a view to meet this evil, the present Bill empowers the Court to open up the whole transaction and set aside the contract if it is satisfied that the one party has taken an undue advantage over the other. Those that are conscious of the fact that large quantities of land pass every year from agriculturists into the hands of the money-lenders will have no doubt that the agriculturists are ignorant and helpless and fall a victim to the machinations of the sharp-witted money-lenders, who increase both principal and interest by every possible device."

"The *Siálkot Paper* (Siálkot), dated the 8th October 1899, states that it is well known that sáhúkárs charge zamíndárs very high rates of interest, and that land is rapidly passing from the latter to the former. It is with the object of placing restrictions on the transfer of land from the agricultural classes that the Punjab Land Alienation Bill has been introduced in the Viceregal Council. There can be no doubt that the zamíndárs suffer considerably owing to the transfer of land from their hands. But, at the same time, there can be no denying the fact that if this Bill were passed as it now stands, the zamíndárs would suffer still more. The only way, says the Editor, to rescue the zamíndárs from the clutches of the sáhúkár is to introduce the system of permanent settlement in the Punjab."

"The *Paisa Akhbár* (Lahore), of 4th November, remarks that the new law is no doubt worth giving a trial, but considers some alterations and amendments necessary before it is passed into law. The law should prohibit the alienation of land to sáhúkárs but not to those Government servants or traders who purchase land from their savings; as these pay the full price of the land to the sellers, while the sáhúkárs pay only a nominal price, the major portion of which generally consists of the sum due on account of interest and double interest. Moreover, if the Bill is passed in its present form, land near cities and towns suitable for building purposes will no longer be purchasable. The Editor goes on to say that the one great effect of the passing of the Bill under reference will be that litigation will be largely decreased and the institution of land suits will be put a stop to; while the income of Government from the sale of court-fees will be considerably diminished."

"The *Public Gazette* (Amritsar), of the 25th November 1899, remarks that the action of His Excellency the Viceroy in stating, in the course of his speech in the Legislative Council, that the Punjab Land Alienation Bill would certainly be passed into law, is very objectionable. Such a declaration on the part of His Excellency is tantamount to advising the Members of the Council not to open their lips in opposition to the measure. Official members consider it their duty to support Government measures, and the nominated members being pensioners and titled gentlemen cannot be expected to oppose the highest authorities in the country, while the opinions of the elected members carry absolutely no weight in the Legislative Council. The law of sedition and the Calcutta Municipal Bill support the view expressed above. Under these circumstances His Excellency the Viceroy should not have expressed his opinion on the Bill. No doubt it has been framed with the object of improving the condition of the agriculturists, but it will be shown hereafter that great mistakes have been made and false remedies proposed. The Editor concludes by publishing the translation of the Bill under reference."

(c) Cases between Europeans and Natives.

The cases of this nature which attracted most attention were—

(1) An assault committed on Sheikh Asghar Ali, I.C.S., by some European Officers who were travelling in the same 1st class compartment.

(2) The shooting of a boy by some European soldiers when out shooting near Meerut.

(3) The Rangoon Outrage case.

Such cases are almost invariably grossly exaggerated by the Vernacular Press, and cases in which Natives have been accidentally killed by Europeans are generally termed murders. The Anglo-Vernacular newspaper the "Tribune" is perhaps one of the worst offenders in this respect. At the same time it is only fair to remember that the native community has some cause for complaint as regards the difficulty which undoubtedly exists in obtaining a conviction against a European tried by jury for the murder of a native and the lenient sentences sometimes passed by Magistrates in cases in which their own countrymen are defendants.

The following are a few specimens of some of the articles published in connection with the cases referred to above :—

"The *Akhbár-i-'Am* (Lahore), dated 18th January 1899, publishes a communication in which the writer, referring to the cowardly assault made upon Sheikh Asghar Ali, I.C.S., by some European Military Officers, sarcastically remarks that seeing that the European soldiers shoot the natives with impunity, the latter should be thankful to these officers for teaching them the oft-repeated lesson that a native is a native, be he a Civilian or not, and this being the case, he should not, while travelling on the railway with Europeans, forget the difference between the conquerors and the conquered. The natives should reconcile themselves to their lot, seeing that they are a conquered race. History teaches us the lesson that the conquered should patiently bear all the aggressive acts of the conquerors. Sheikh Asghar Ali should have borne this fact in mind, and kissed and caressed the petted dog which was let into his compartment by the members of the conquered race. It has become the custom among the native journalists to set up an agitation whenever a European kills a native and gets out of the Court scot-free, as if the

Government is responsible for this, but in doing so they forget that the Government is not responsible for the acts of the individuals concerned. It is the fitness of things that the Europeans should show their superiority, even in brute force to the natives, for being numerically a microscopic minority, they must keep up their prestige in order to maintain their absolute sway over 300 millions of alien people."

"The *Koh-i-Núr* (Lahore), dated 14th February 1899, states that the Joint Magistrate of the Meerut Cantonment has acquitted the four European soldiers who had shot some villagers, on the plea of self-defence. The Magistrate perhaps considered that the assault made by the villagers on the soldiers was with the intention of taking their lives, but the result was the reverse, inasmuch as they could not even injure a hair of the heads of the soldiers, but were themselves shot down. The Editor calls upon His Excellency Lord Curzon to ascertain the number of cases in which European soldiers have murdered natives, and as to how many of such offenders were punished. The Editor remarks that in none of the following cases were punishments inflicted :—

(1) In the case of those persons who were shot down by European soldiers while out shooting.

(2) In the case of *punkha* coolies, cartmen, camel-drivers, &c., who were beaten to death by Europeans.

(3) In the case of all such native females whose modesty was outraged by Europeans.

The miscarriage of justice in such cases has convinced the Europeans that taking the life of a "nigger" does not render them liable to any punishment, with the result that the number of such cases is on the increase."

"The *Wakíl* (Amritsar), of the 13th March 1899, publishes a communication from its Glasgow correspondent (Munshi Aziz Ahmad), who says that he has profited by Sheikh Asghar Ali's experience, and made it a point of always taking his seat in a compartment occupied by ladies White men, he adds, are immoral and smell of wine, nay, the poorest native is a far more civilized and moral being than even a white Christian Missionary. The writer then goes on to say that every Railway carriage reserved for Europeans should be labelled "Gorás and Dogs," and remarks that Sheikh Asghar Ali did well in not prolonging the fight with his assailants, or some of those cowards would have fired a revolver at him and killed him on the spot. After observing that the cowardly assault in question serves to show that Europeans are fast losing their manliness, the correspondent complains that the ungrateful *Gorás* have been subjecting the common people in India to disgrace for a long time past, and that they have now begun to extend the same treatment to high class people. He then offers his sympathy to the Sheikh, and expresses a hope that the Punjab Government will take due notice of the conduct of his assailants."

"The *Paisa Ahhbár* (Lahore), of the 3rd June 1899, referring to the Rangoon Outrage case, remarks that such disgraceful assaults by Europeon soldiers are of such daily occurrence that they have ceased to excite wonder, but it is no doubt strange that European and American Missionaries should cross the seven seas in order to convert the Hindús and Muhammadans of India to Christianity, instead of turning their attention to improving the morals and reforming the savage habits of their co-religionist European soldiers."

"The *Paisa Akhbár* (Lahore), of the 23rd September 1899, observes that murders of natives at the hands of European soldiers are now becoming of frequent occurrence in the Punjab. News was recently received from Peshâwar of the murder of a punkah coolie. Only a few days ago a Gunner named Donnis shot dead a *fakír* woman at Siálkot while she was suckling her child. Strangely enough, however, the District Magistrate did not find the soldier guilty, even of neligence under Section 304, although medical evidence differed as to the manner in which the woman was shot dead. One of the doctors who examined the dead bedy was Lála Duni Chand, late Assistant Surgeon, and he was of opinion that the woman had been fired at from a distance not exceeding 12 feet, and that she recived two or three bullets (*sic*). It is a pity that such occurrences should be on the increase. Do not, the Editor asks, even political considerations require that Government should attend to the matter with a view to putting a stop to such occurrences."

"The *Akhbár-i-'Am* (Lahore), of the 11th September 1899, writing about the Rangoon Outrage case, remarks that the Viceroy has sent for the papers regarding the acquital of Private Thorpe. It is clear from this that the Government of India is carefully watching the case. Rumours are also afloat that the scandal has reached the ears of the Queen-Empress, and that the matter will not be allowed to end here. The Editor adds that it is a pity that a respectable woman should be outraged in broad daylight, and no one should be punished for the offence. If this is not anarchy or a conspiracy, enquires he, what is it?. The *Akhbár* is of opinion that Government should make an example of the soldiers concerned in the outrage, more especially as such incidents are calculated to

create estrangement between the rulers and the ruled. The Editor then goes on to say that there is no hope of the Rangoon Courts doing justice in the matter ; and that it remains to be seen if the interference of the Government of India in the case proves of any use, or if the affair ends in smoke, and it is decided to rely upon the sword to counteract the evil consequences of such outrages."

(*d*) KINE SLAUGHTER

Very little appeared in the Vernacular papers on the above subject. The *Akhbár-i-'Am*, however, published a series of letters from "A Believer in the Kalima" urging that, as the Muhammadan religion in no way required them to sacrifice cows, they should give up the practice in order to avoid wounding the feelings of the Hindús.

The extract below contains the first letter which appeared on the subject, with the Editor's comments thereon.

In a subsequent issue of the same paper the Editor solicits the help of Hindu scholars in preparing English and Hindi translations of the letters which he says he proposes to reprint in book form.

"The *Akhbár-i-'Am* (Lahore), of the 6th and 7th March 1899, publishes a communication over the signature of "A Believer in the Kalima," which gives a short history of the case, in which Bábu Prág Dás, M. A., Subordinate Judge, Saháranpur, allowed a certain Muhammadan to kill cows in his house not only on the occasion of 'Id, but at other times as well. The writer then remarks that the Muhammadans have no cause to feel elated at this, as the consumers of beef in this country are almost exclusively Anglo-Indians, whose mouthpiece, the *Pioneer*, has wounded the feelings of Hindús by commenting on the above judgment in an unbecoming manner. He further remarks that the judgment under reference is calculated to prove injurious to the interests of both Hindús and Muhammadans. They may fight with each other, but they will still be neighbours in the same boat. The latter should, besides, remember that, although beef is not considered impure among them, its consumption is not essential for a true believer in Islám. After stating how the Aryan conquerors of India, the present Hindús, were led to give up killing a useful animal like the cow, the writer calls upon his co-religionists to follow in their footsteps. This is the more necessary, as the parties really concerned in the question of kine-slaughter are Anglo-Indians (beef-eaters and Hindús (worshippers) of the cow). The Muhammadans, who are not given to eating beef, should abstain from siding with the former in the matter, thereby giving offence to their Hindu "brothers." There is also a selfish side to this advice. It has always been the policy of Government to hold the scales even between the Hindús and Muhammadans and not allow one community to lord it over the other.

The Muhammadans are weaker in every respect than their Hindu fellow-subjects, but by opposing the latter in the matter of kine-slaughter they are helping to give the authorities quite a different idea.

Commenting on the above, the Editor deprecates the judgment delivered by Bábu Prág Dás, and remarks that the present rulers of India consider it advantageous to favour kine-slaughter, and have given Muhammadans a free hand in the matter. All that the Hindús can now do is to entreat their Mussalmán neighbours to abstain from killing cows. The Editor himself is ready to join them in their entreaties. He then warns both Hindús and Muhammadans not to form any opinion on the subject until they have read all that the writer has to say on it."

(*e*) THE CONGRESS MOVEMENT.

WITH the exception of the *Akhbar-i-'Am* (Lahore), and the *Rafiq-i-Hind* (Lahore) the Vernacular Press appears to have almost completely ignored the National Congress.

The *Rafiq-i-Hind*, edited by Muharram Ali, Chishti, is the only Muhammadan paper which supports the Congress.

The *Tribune*, the leading Anglo-Vernacular newspaper, published a series of articles in which it endeavoured (with but slight success) to excite interest in the Congress.

"The *Akhbár i-'Am* (Lahore), dated 31st July 1899, states that preparations are being made for the next Congress meeting at Lucknow. There is room for administrative, though not constitutional, reform in the Congress itself. There is no enthusiasm in the Congress, seeing that no pains are taken to give effect to its resolutions after they are passed. At the end of each year excitement is spread among the people in the name of the Congress and money is collected to meet its expenses. Sub-Committees for the collection of subscriptions have been appointed at Lucknow. About Rs. 60,000 are spent yearly by the Congress, and in spite of this no permanent effect is produced."

The *Rafiq-i-Hind* (Lahore), of the 11th November 1899, regrets to remark that its article published in a previous issue in which the advocates of the Indian National Congress were urged to hold meetings in the Punjab to elect delegates for the next Congress session, seems to have produced no effect, seeing that not a single meeting has been held in any part of the province up to the present. The entire blame rests on Lahore, which always used to take the lead in the matter."

(*f*) KASHMIR.

VERY little of interest has been written on the above subject.

"The *Khâlsa Bahâdur* (Lahore), dated 30th January 1899, remarks that the *Civil and Military Gazette* regretted that each successive Viceroy shirked interference with regard to the scandalous misgovernment that prevailed in the Kashmir State, and that, but for political considerations, the condition of Kashmir might be as it was under Guláb Singh. The Editor is at a loss to understand how a comparison can be made between the present condition of Kashmir and that under Guláb Singh. It is not clear why the *Gazette* is so anxious to show that the Government has every right to interfere with the internal administration of the State, seeing that the Government is all-powerful and can do whatever it likes. The fact that this subject has been taken up in right earnest by the Anglo-Indian papers and questions concerning it have been asked in Parliament, is significant. Two suceessive Lieutenant-Governors of the Punjab paid their best attention to this subject, and the present Government of the Punjab has partially succeeded in pushing forward the policy of interference, notwithstanding the strong protest made by two brother Raises of a Native State (*sic*). It appears from the tone of the *Gazette* that the policy of interference is gradually gaining favour in high official circles. It is to be hoped that Lord Curzon will weigh both sides of the question before finally adopting the policy of interference."

"The *Victoria Paper* (Siálkot) of the 6th September 1899, observes that the Jummoo State Council, as it is constituted at present, is not free from defects. His Highness the Maháraja is its President, while Rája Sir Amar Singh and Pandit Bhág Rám, C. I. E., are its Vice-President and Secretary respectively. Now the question arises as to who are its members? It is evident that the constitution of the Council is defective. The Editor, however, goes on to suggest that the Jummoo State Council should be constitu ted on the model of the Baháwalpur Council, and urges that the Governors of Jummoo and Kashmír, the Chief Judge, the Accountant-General and the Chief Engineer of the State should be appointed members of the Jummoo State Council. If, however, this suggestion be not deemed practicable, the next best thing would be to invest His Highness the Mahárája with full powers, and appoint any able Native or an experienced European to the post of Prime Minister of the State."

"The *Paisa Akhbár* (Lahore), of the 30th September 1899, writing about the rumoured retirement of Rái Bahádur Bhág Rám, says that since 1894 the Kashmir State Council has consisted exclusively of Hindús, and that there is no one to look after the interest of the Muhammadan residents of the State, who, by the way greatly outnumber their Hindu follow-subjects. In the time of the late Maháraja Ranbír Singh the Musalmáns were given a fair share in the administration of Kashmir, and several of them occupied positions of trust and responsibility. All this, however, has been changed during the *regime* of the Council, which seems to have made it a rule to ignore the claims of the Muhammadans. To remedy this, adds the Editor, it is very necessary that at least one member of the State Council should be a Muhammandan, and suggests that Rája Jahándád Khán, head of the Ghakkars, who is an able, experienced, well connected and honest man, should be selected for the purpose."

(*g*) NATIVE STATES.

THE above has been a very popular subject with the Native Press, and the doings of Native Chiefs generally have met with a good deal of hostile criticism.

"The *Dost-i-Hind* (Bhera), of the 5th May 1899, complains that Native Chiefs are generally addicted to drinking, with the result that they never keep good health. To remedy the evil, the Editor urges Government to issue orders prohibiting them from indulging in the habit of drinking."

"The *Bhárat Sewak* (Jullundur), of the 26th June 1899, says that Native Chiefs consider it beneath their dignity to attend to the affairs of their States, and waste their whole time in the pursuit of pleasure. Were it not for Government, it is difficult to say what gross oppression they would practise on their subjects, or how long the people would let them ratain their *gaddís*. The writer then calls upon the Chiefs to make their rule popular, and reminds them that they have splendid opportunities to do so. They enjoy

extensive powers and are protected by Government from foreign aggression, while the Residents, &c., are always willing to lead them on the right path. If, therefore, they do not win the attachment of their subjects even under these circumstances, they will have only themselves to blame."

"The *Victoria Paper* (Siálkot), of the 4th September 1899, complains that God seems to have forsaken Native Chiefs. Were they, however, to walk in the right path, and protect their subjects from being oppressed by greedy and rapacious officials, they would soon make their positions perfectly secure."

"The same paper remarks that if Government were to see that every Native Chief appointed only educated and experienced persons to the posts of Wazír, Díwán, &c., the mismanagement now prevailing in several Native States would soon become a thing of the past. Again, if steps were taken to induce the Chiefs to eschew bad company and employ none but able and well-behaved men as their Private Secretaries, the State treasuries would never be empty."

"The *Sat Dharm Parchárak* (Jullundur), of the 15th September 1899, remarks that the majority of Native Chiefs and Raises are bent on pleasure and dissipation, and take no interest in the material or religious progress of the country. This, the Editor observes, is highly unbecoming of them, especially in those who have received an English education. He then goes on to say that the manner in which they are brought up and educated is calculated to undermine their morals and make them live for pleasure. Again, their advisers and companions consist almost exclusively of selfish and mean persons, who prevent learned and religious men from approaching their masters. To make matters worse the Press not only abstains from showing up the Chiefs in their true colours, but tries to gloss over their shortcomings."

The relations between Native Editors and Native Chiefs and the native excuses put forward by the former for their begging propensities are well illustated by the following two extracts :—

"The *Paisa Akhbár* (Lahore), of the 16th December 1899, publishes an article with a view to showing that the Editors of certain Vernacular newspapers are in the habit of visiting Native States uninvited on occasions of marriages, &c., and asking for pecuniary aid. This has so much disgusted the State authorities that they now send such Editors back empty-handed and disappointed. It is said that the Editors of Anglo-Indian papers are granted large sums of money on these occasions, and that therefore the Editors of Vernacular newspapers are also entitled to such grants. But the latter forget to notice that the Native Chiefs are afraid of the Editors of Anglo-Indian papers, and consequently treat them with consideration. If the Native States invited the Editors of Vernacular newspapers and treated them in a similar way, there would be no harm in their attending the Darbárs. But as it is, they only lower themselves in the estimation of the Government and the public by going to Native States uninvited. The Editor concludes by advising the Editors of Vernacular newspapers to give up the habit of attending Darbárs in Native States uninvited."

"The *Rafiq-i-Hind* (Lahore), dated 25th November 1899, remarks that the treatment of Editors of Vernacular newspapers by the Patiála State on the occasion of the Dasehra festival and by the Jínd State at the installation of the Rája was very discreditable. These Native States squander lakhs of rupees in nautches and other amusements, and it is regrettable that they should not have gone to the expense of a few thousand rupees for the entertainment of Editors of Vernacular newspapers who reserve the columns of their papers for the protection of the rights and privileges of Native States and always sympathise with them. For the sake of argument it may be admitted that these Editors go about begging in Native States and bring their profession into discredit. But when the public do not appreciate the services rendered by newspapers, and subscribers do not pay their subscriptions, while Editors are unable to resort to thefts, robberies or dacoities, to whom else can they look for support and sympathy?"

Regarding the relations between Government and Native States.

"THE *Paisa Akhbár* (Lahore), of the 17th March 1899, remarks that the *Tribune* has found fault with the Punjab Government for stating in the Administration Report that the Rája of Kapurthala was, on medical grounds, permitted to pay another visit to Europe. That paper is of opinion that such procedure is calculated to lower Native Chiefs in the public esteem. This may be so, but there is no denying the fact that not a few of them deserve to be carefully looked after by Government. They go to Europe, and squander there the hard-earned money of their subjects. The Gaekwár of Baroda is credited with having spent £ 50,000 in Paris in three weeks. The Editor further remarks that the majority of Native Princes are sunk in sloth and pleasure and die premature deaths, while their selfish officials practise oppression on the people. Government should, therefore, always keep a strict eye on the doings of these Princes."

"The *Victoria Paper* (Siálkot), of the 28th November 1899, writing about the appointment of a British adviser in Jínd, remarks that similar appointments should be made in all those Native States, the management of which is not satisfactory; or the treasuries of which are being emptied by their extravagant Chiefs; or which have contracted heavy debts; or the rulers of which are minors and under the thumb of unscrupulous officials. There can be no doubt, adds the Editor, that the posting of a Superintendent of the abilities of Colonel Grey to a Native State is certain to result in its betterment. He then suggests that if a European were appointed *Madár-ul-Mahám* in Kashmir, its administration would improve in an incredibly short period."

"The *Gulzár-i-Hind* (Lahore), of the 9th December 1899, states that some of its contemporaries are of opinion that no Native Chief should be invested with full ruling powers unless he has acquired sufficient experience to carry on the administration of the State. The *Gulzár* is at one with its contemporaries in holding this view, and observes that the young Rája of Jínd has on the occasion of his investiture lavished a considerable sum of money on masqueraders, buffoons, and dancing girls, while artisans and men of literary tastes were sent back empty-handed. The Rája of Kapurthala and the Mahárája of Patiála, on the other hand, are squandering money which they should have spent on works of utility and on the welfare of their subjects. Even admitting that they are their own masters so far as the internal administration of their States is concerned, cannot Government in the interest of humanity prevent them from wasting the State treasuries in this manner? It is true that Government has no right to interfere in their affairs, but the Editor does not suggest that these Chiefs should be deposed. Government should, on the contrary, appoint State Councils under them who should prevent their extravagance. These Councils should be so constituted as to be independent of the Native Chiefs As an instance of the extravagance of these Chiefs, the *Gulzár* states that the Mahárája of Patiála recently spent Rs. 15,000 on a certain ceremony of the brother of his Muhammadan wife (who was at first a prostitute). It is to be regretted that the British Government, which claims to be humane and just, has taken no steps to stop the extravagance of these Princes. If Government continues to take no action in the matter, it will be inferred that everything is being done with their consent.

The appointment of Colonel Grey as Superintendent of the Baháwalpur State during the minority of the young Nawáb met with general approval.

Regarding the alleged poisoning of the late Nawáb.

"The *Paisa Akhbár* (Lahore), dated the 28th October 1899, states that one Syad Mubárak Shah is publishing articles in newspapers to the effect that the late Nawáb of Baháwalpur did not die a natural death, but that he was poisoned So far, however, he has not adduced any strong proofs to support his contention. The Syad, the Editor adds, also asked the *Paisa Akhbár* to publish the allegation, but it declined to do so in absence of sufficient proof. Besides, the fact that the Syad did not inform the Government of the matter before the burial of the remains of the Nawáb is, to say the least, against him. The *Akhbár* concludes by asking the Syad to lay before the public his proofs in support of his allegation."

Several articles appeared from time to time criticising the spendthrift habits of the Mahárája of Patiála.

"The *Ashraf-ul-Akhbár* (Delhi), of the 21st October 1899, complains that the Mahárája of Patiála spends his whole time in sport and pleasure, and takes no interest in the affairs of his State As a natural consequence of this, the management of the State is practically in the hands of His Highness's officials. These, however, are divided amongst themselves, and their quarrels are proving injurious to the best interests of the State. The Editor adds that Sardár Shamsher Singh, Private Secretary to the Mahárája, is the only sincere well-wisher of the State."

(*h*) THE DANGEROUS EPIDEMIC DISEASES ACT.

COMPARED with previous years very little has appeared in the Vernacular Press on the above subject, and although the plague has shown no decrease, the public has become more accustomed to it and apparently more resigned to the necessary preventive measures.

"The *Akhbár-i-'Am* (Lahore), dated 7th January 1899, remarks that the present miserable condition of the people of Ráhon cannot be contemplated without a shudder and emotion. These unfortunate people have been subjected to great misery and hardship since the occurrence of one of two plague cases in the town. The Government charges the people with concealing plague cases, but what else can the people do when they see that by reporting a plague case they are sure to bring disaster on them by making themselves liable to heartless oppressions resulting in sufferings which know no bounds. Is it possible,

under these circumstances, that they will help the Government in any way? They do not fear the plague, for they are likely to attribute all the miseries resulting therefrom to their fate. What they fear is the Plague Regulations and the sufferings to which the people are subjected. Not long ago His Honor the Lieutenant-Governor remarked at Garhshankar that if the plague breaks out again in any locality, steps will be taken to induce the people in the neighbourhood to evacuate their houses instead of insisting on the evacuation of the whole town. But these remarks of His Honor have not been observed in practice, seeing that the whole town of Ráhon has been compelled to be evacuted on the occurrence of a few cases of plague. The condition of the people, who are compelled to live in huts in these days of extreme cold, can be better imagined than described. The extreme severity of cold and the rains have made their lives a burden to them. The women and children rent the sky with their plaintive cries, and the whole scene presented a spectacle which sent a thrill of horror into the minds of the people. The women were loudly crying and piteously appealing to the Government to blow them from the guns rather than subject them to incredible tortures. It would have been a thousand times better to die of plague than to be a victim of the Plague Regulations. The Editor calls upon the Government to save the poor people of Ráhon from their horrible miseries and untold sufferings, and suggests that steps should be taken to alleviate their sufferings. The Editor concludes by asking as to who will be to blame if, under the present circumstances, the people become disaffected and begin to look upon the plague measures as a curse."

The same paper of the 25th May 1899 says that it has received a post-card, the anonymous writer of which says :—

"The imaginary plague has ruined the *iláqa* (Jullundur), our *izzat* and our wealth have been plundered, and the honor and chastity of our daughters and daughters-in-law ruined. What more can I write? I cannot drive the pen; and am inclined to weep. It is your duty to inform Government of the disgrace to which the people, their daughters and daughters-in-law are subjected. It is better to take poison than to write about that disgrace; and the doctors . . . That is all. I cannot write any further."

"Commenting on the above, the Editor remarks that the above communication is published *in extenso* for the information of the Government, so that it may not be misled by the oily-tongued Anglo-Indian papers in the matter, and may learn the real facts. From the tone of the communication it appears that the Doctors are to blame, but they are obliged to obey orders and cannot show mercy or consideration."

(*i*) THE LAW OF SEDITION AND PROSECUTIONS FOR SEDITIOUS WRITINGS.

THE agitation against the Law of Sedition would appear to be dying a natural death, and very little has been written on the subject during the past year.

"The *Akhbár-i-'Am* (Lahore), dated 19th June 1899, referring to the *Gorakhi* sedition case, observes that one shudders at reading the interpretation put on the word 'Sedition' by Mr (now Sir) Arthur Strachey. The duty of conducting a paper has become very difficult. To publish articles against Government is tantamount to courting one's ruin. It cannot be supposed that Government is unaware of its strength, but it is inadvisable to write foolish articles against it From a religious point of view, there is no better Government than the British Government, under which every one enjoys full religious liberty If it is so, it is madness to be seditious. It is to be regretted that this case will add to the notoriety of the Mahratta community. If newspapers which claim to represent public opinion and direct Government policy, give publicity to foolish articles, the foolish action of Government (in prosecuting such newspapers for sedition) is pardonable."

The Paisa Akhbár (Lahore), of the 2rd December 1899, in connection with a warning which it received through the Deputy Commissioner, writes :—

"On the 23rd November a robkár was received in the office of the *Paisa Akhbár* requiring its Editor and that of the *Akhbár-i-'Am* to attend the Deputy Commissioner's Court on the 24th idem. Both the Editors, in compliance with the order, attended that Court, and Mr. Atkins, Deputy Commissioner of Lahore, informed them that the Local Government desired that they should not publish Mr. Azíz Ahmad of Glasgow's letter, in their respective newspapers, as these letters contained attacks against the Government. The Deputy Commissioner also said that in the opinion of the Government Legal Remembrancer some portions of these letters were such as to render those newspapers in which they were published liable to prosecution; but that at present Government considered it sufficient to only warn the newspapers against publishing these letters. The particular papers which published objectionable passages have not been mentioned. If, however, these objectionable passages had been marked and sent

to the Editors of the papers in which they appeared, it would have proved advantageous to them inasmuch as they could have understood what kind of statements were regarded by the Legal Remembrancer as objectionable and consequently refrained from giving publicity to the like of them. Mr. Azíz Ahmad is an enthusiast, who may have allowed his patriotism to carry him so far as to use strong language, or perhaps owing to his residence in England, where he has been living in an atmosphere of independence, he may be ignorant of Indian laws for the conducting of newspapers, as there is a great difference in the independence enjoyed by newspapers in England and India. There can, however, be no question as regards the good intentions of Mr. Azíz Ahmad."

(*j*) CRITICISM OF BRITISH RULE IN INDIA.

A FEW articles appeared from time to time on the "Expense of the Indian Army" and "The Poverty of India," but neither of these subjects excited any general interest. The passing of the Punjab Courts Amendment Bill met, however, with a good deal of adverse criticism, of which the following extracts are samples:—

"The *Punjab Samachár* (Lahore), dated 2nd September 1899, condemns the passing of the Punjab Courts Amendment Bill into law. The Editor remarks that it does not appear in history that justice was ever sold by former kings. The Court-fee stamps have only been issued by the British Government. The Punjab Courts Amendment Bill is another blow on the dispensation of justice, as the right of appeal of the people has been proposed to be restricted by the Bill."

"The *Akhbár-i-'Am* (Lahore), of the 4th September 1899, observes that there is one weak point in the opposition levelled against the Calcutta Municipal Bill, *i.e.*, the Muhammadans and the Europeans are in favor of the Bill being passed into law; but with regard to the Punjab Courts Bill both the Hindús and the Muhammadans are agreed in opposing it. It remains, however, to be seen as to what will be the result of their co-operation. Efforts must be made without any regard as to the result. It is to be regretted that when Government forms its intentions, the people keep quiet, and when its determination becomes resolute and the line of policy is drawn, they begin to raise an outcry, with the result that their agitation ends in smoke. It has long been complained in the Annual Judicial Reports that the work of the Chief Court has been steadily increasing, and that something should be done in the matter. By and by the opinion will have gained ground that appeals should be restricted and that persons should not be allowed to enter into costly litigations by preferring appeals in cases of small value."

"The *Táj-ul-Akhbár* (Ráwalpindi), of the 9th September 1899, after publishing a summary of the provisions of the new Punjab Courts Bill, remarks that the proposed amendments have evoked opposition throughout the Punjab, and that the Indian Association and the Anjuman-Islámia of Lahore have submitted to Government well-reasoned representations on the subject. It is, however, doubtful whether the authorities will take any notice of the opposition; and the *Akhbár-i-'Am* seems right in saying that Government is determined to pass the Bill into law. The Editor then ridicules the arguments brought forward in support of the proposed changes, and remarks that the measure is tantamount to a denial of justice to the Punjábís."

"The *Public Gazette* (Amritsar), of the 9th September 1899, writing on the same subjects, remarks that if the appeal work in the Chief Court is heavy, the only remedy is to increase the number of Judges in that Court, and not to deprive the people of their right of appeal. After referring to the proposed changes, the Editor observes that the majority of the Divisional Judges in the Province, whose decisions it is under contemplation to make final, are not noted for their acumen; and that so long as this is the case, it will be unjust to amend the Punjab Courts Act. He then expresses a hope that the memorials submitted to Government in this behalf will meet with a favorable consideration."

(*k*) SCARCITY IN THE PUNJAB.

DURING the latter part of the year the famine naturally attracted a large amount of attention. The measures taken by Government to counteract its effects were generally favorably recognized, but the true remedy is very generally considered to be the imposition of a tax on all grain exported from the country.

"The *Siálkot Paper* (Siálkot), dated 8th September 1899, complains that the general drought has caused great anxiety among the people all over the Province. Fodder is scarce and prices of food-grains are rising. The people are also afraid of the fulfilment of prophecies made regarding the *Samat* year 1956. The zamíndárs have, on the one

hand, to face the famine and, on the other, to pay the revenue, while the kharîf crops have been a total failure. Their cattle are dying for want of fodder. In such hard times, says the Editor, Government should remit the land revenue."

"The *Akhbár-i-'Am* (Lahore), of the 16th September 1899, says that wheat is selling at the rate of 10 seers a rupee in the local market, and that the poor people of the city are already having a foretaste of the coming famine. After remarking that the prevailing dearness of provisions is due to the exportation of food-grains from the country, the Editor observes that scarcity is deeper in the mufassil than in towns, and that cattle are selling at Rs. 4 per head. He then prays God to send down rain, and avert the apprehended famine."

"The *Paisa Akhbár* (Lahore), of the 16th September 1899, remarks that, notwithstanding the drought which prevails throughout the country, the produce of the canal districts of the Punjab would suffice for the wants of the Province, provided no grain were exported by European merchants. Government, however, does not wish to interfere with free trade, and it is therefore impossible to stop the export of grain from the country. The Editor further observes that it is most necessary to open relief works everywhere in the Province, and expresses a hope that now that Government is aware of the real state of affairs, the works will be started without delay."

"The *Táj-ul-Akhbár* (Ráwalpindi), of the 14th October 1899, remarks that free-trade is the greatest boon which Government has conferred on this country. But of what good is it to the people, enquires the Editor, when it has brought them nothing but poverty and starvation. He therefore requests the authorities to take away the boon so far as free-trade in grain is concerned, and confer another boon on the country in its stead, *viz.*, to issue orders prohibiting the sale of grain under 12 seers a rupee. The Editor then suggests that Government should start a famine fund and confer titles of honor upon those who contribute liberally to it."

"The *Sada-i-Hind* (Lahore), of the 16th October 1899, remarks that the greatest problem awaiting solution at the hands of the present Viceroy is the devising of means to put a stop to the frequent recurrence of famines in the country. In the Editor's opinion this object can be accomplished by levying an export duty on grain taken out of the country. He adds that the Government of India has hitherto, in the interests of European merchants, laughed this suggestion to scorn: but that the present Viceroy, who has the good of India at heart, may be relied upon to give it his best consideration."

"The *Civil and Military News* (Ludhiána), of the 18th October 1899, remarks that it is true that the present famine has to a large extent been caused by a prolonged draught extending over several years; but that at the same time it cannot be doubted that the free-trade is also responsible for this deplorable state of affairs. Notwithstanding the fact that all the civilised nations of Europe are advocates of free-trade it cannot be gainsaid that its strict application to India has proved harmful to her interests. The Editor, however, is not a protectionist, and does not mean to suggest that Government should stop the export of grain to foreign countries altogether. Nevertheless he is of opinion that the authorities should make some arrangements by which only the grain over and above the wants of the people should go out of the country. He further urges that Government should put stop to the practice resorted to by grain-dealers of making bogus transactions in order to raise prices."

(*l*) Religious Excitement.

The only subject under this heading which received any considerable amount of attention was Dr. Ahmad Shah's book the *Ummáhat-i-Mominín*, which was referred to in last year's report, and regarding which criticisms and counter-criticisms continued to appear during the past year.

"The *Akhbár-i-'Am* (Lahore), of the 30th March 1899, referring to the meeting of the Muhammadans of London convened to protest against the publication by a Christian of a pamphlet entitled the *Ummáhat-i-Mominín* remarks that it heartily sympathises with the meeting, and that it regards all such books and articles which are calculated to create inimical feeling between different sects and communities as injurious to the interests of the administration."

"The same paper, dated 4th April 1899, states that the language used and the tone adopted by the author of the *Ummáhat-i-Mominín* are provocatory and libellous. An account of the wives of the Prophet is given in language calculated to give greater offence to the Muhammadans than if their own mothers were abused. The author knew the worthless character of his book and distributed it *gratis* among the Muhammadans, as he was fully aware that they would never purchase such a wretched production. Thus it was calculated to cause double mischief. A Pársi published a similar book in English in Bombay some thirty years ago with the result that a serious disturbance took place

between the Muhammadans and the Pársís, and at last the Government set the matter at rest by burning the book in a public place. The Muhammadans of India are in the right in condemning the book and considering it as an insult to their religion. The result of the publication of this book will be that the Muhammadans will view the Christian religion with contempt and hatred. It is also feared that they will be led to infer that the book has been written and published with the approval and sanction of Government, seeing that the State religion is Christianity, and that they cannot distinguish between the Missionaries and the Government. There is no doubt that the false rumours regarding greased cartridges led to the outbreak of the Munity, but it cannot be gainsaid that the religious controversies which were held at Agra by the Revd. Fender and the publication of books on polemics had something to do with it. At any rate, Government is well aware that even a false rumour about religion produces far-reaching effects in this country. It is therefore incumbent on Government to stop the the causes which are likely to disturb the public peace. Government amended the Criminal Procedure Code in 1898, and there can be no better opportunity for it to avail itself of the provisions of the new law than by applying them in the case of the author of the *Ummáhat-i-Mominín*, who has spread excitement and dissatisfaction among the Muhammadans of all countries from India to England. The Editor then remarks that Muhammadans are great fools who sit at home and make complaints like women. They should act like men and prosecute the author of the *Ummáhat-i-Mominín* in a court of law. It is foolish to add fuel to the fire of national indignation instead of endeavouring to at once appease and soothe it."

"The *Chaudhwín Sadi* (Ráwalpindi), of the 15th May 1899, publishes a communication from one Dr. Sadiq Ali, who says that he has received an anonymous post-card from Amritsar on the subject of his reply to the *Ummáhat-i-Mominín.* The writer of the card is evidently a Christian, and seems to have been offended with the reply, which was written in the hope that it might act as balm on the feelings of Muhammadans which had been deeply wounded by the author of the *Ummáhat.* This is perfectly true, and the reply was intended to serve this object alone. The Doctor adds that he has endeavoured to prove in his pamphlet that the mere fact of some persons thinking that certain charges can be preferred against the founder of a religion is no proof of that religion being false. If this were so, Christianity would also come under the category of false religions, as it is not difficult to discover some charge or other against Christ himself, and besides the fact cannot be concealed that there is a tendency on the part of European scientists and scholars to cut themselves adrift from the Christian religion. As to his anonymous correspondent's taunt at the reply not being distributed *gratis* among the Christian Missionaries, &c., the writer would only say that this was not done, as certain passages in it are likely to prove unpalatable to the followers of Christ.

A correspondent writing to the *Núr Afshán* (Ludhiána), of the 1st September 1899, remarks that certain *Ulama* have objected to the very name of Dr. Ahmad Shah's book which is intended to give offence to the followers of Islám, nay it is tantamount to abusing their mothers. This is not, however, the case. The book deals with the Prophet's wives to whom the Muhammadans give the epithet "mothers," and who have been called by this name in the Qurán itself. It has, therefore, been appropriately named the *Ummáhat-i-Mominín* (Mothers of Muhammadans). The other objection is that the Doctor should have confined his criticism to Muhammad's teachings, and left his private character alone. Seeing, however, that the Musalmáns claim that the Prophet will intercede with God for sinners, it was absolutely necessary to examine if the intercessor himself was free from sin."

A few articles have appeared from time to time regarding the contention of the new Sikh party, represented by the Khálsa, a new Anglo-Vernacular newspaper, that the Sikh religion and nation are entirely distinct from the Hindús.

The Khálsa published a series of lengthy articles on the subject.

"The *Sanatan Dharam Gazette* (Lahore), of the 15th January 1899, remarks that some half-educated Sikhs of the low caste are proclaiming to the world that the Sikhs belong to a separate nation, and that their religion is quite distinct from that of the Hindús. It is refreshing to learn that the Maháraja of Patiála does not hold this pernicious view. In reply to an address presented by the deputation on behalf of the Hindu Diamond Jubilee Technical Institute, His Highness openly declared that it was a mistake to suppose that the Hindús and Sikhs constituted separate nations, because the Khálsa always sacrificed their lives for the protection of the Hindu religion. The Editor admires the attitude of the Maháraja in respect to the Hindús and their religion, and trusts that His Highness will always imitate the examples of his Gurus and predecessors and support the cause of the Hindu religion in every possible way."

"The *Sat Dharm Parchárak* (Jullundur), of 23rd June 1899, observes that a new sect of the Sikhs is endeavouring to alienate themselves from the Hindús. The Editor does not consider it proper to discuss here whether the Sikh Gurus were Hindús or not, and goes on to state that as this sect tried to break loose from foolish superstitions like idol

worship, Shrádh, &c., the Aryás sympathised with them. The cultured flesh-eating Aryás, however, strongly opposed them. The Khálsa in answering the cultured Aryás has used very harsh and defamatory language against the Vedas and the Vedic religion. The Editor is at a loss to understand why the Khálsa should have opposed the Vedas (the teachings of which are not followed by the cultured Aryás) and defamed Swámi Dayanand merely on account of the opposition of the flesh-eating Aryás. The Editor warns the Sikhs against evincing a spirit of *jehád*, and remarks that the flood of the Arya religion which could not be stopped by the Muhammadan *jehád* and the Muhammadan sword cannot be checked by the artificial fanaticism of the Sikhs."

"One Jagat Singh of Lorálái, writing to the *Arya Gazette* (Lahore), of the 28th September 1899, remarks that from all accounts the Gurus of the Sikhs were sincere believers in the Vedas, and that they preached only the Vedic religion. It is however to be regretted that certain Sikhs, the majority of whom consist of low-born persons, are endeavouring to found a sect with beliefs antagonistic to the teachings of the Gurus. They say that the Sikhs are not Hindús, and that the founders of Sikhism did not believe in the Vedas. Nay, these neo-Sikhs have gone so far as to discard the practice of reciting the Vedas on the occasion of a marriage, although they know perfectly well that the Gurus were married according to the Vedic faith. The writer then quotes extracts from the "Nának Prakásh" to show that the marriage of the first Guru was a purely Vedic ceremony."

Some little excitement appears to have beeu temporarily caused by what is known as the Kohat Mosque case, but this was only amongst the Muhammadan papers, and it soon subsided.

"The *Chaudhwín Sadi* (Ráwalpindi), of 1st August 1899, regrets to state that the transfer of the Deputy Commissioner of Kohát seems to have given a new and fearful turn to the Kohát mosque case. Some of the mischievous people seem to have imposed upon the new Deputy Commissioner by means of misrepresentations, with the result that, two poor Muhammadans have been convicted under Section 188 of the Indian Penal Code for the saying their prayers in the mosque. After refuting the misrepresentations and misstatements of facts made by the wicked people, the Editor urges the new Deputy Commissioner to be very cautious and careful in deciding such important cases. If, however, he is not inclined to act in the matter according to the dictates of expediency, he should at any rate act according to those of justice and equity."

"The *Paisa Akhbár* (Lahore), of the 23rd September 1899, remarks that it is a matter for congratulation that the dispute about the mosque at Kohát has, through the intervention of His Honor the Lieutenant-Governor, been decided in favor of the Muhammadans. The Municipal Committee of Kohát, on the receipt of a letter from the Commissioner of the Pesháwar Division, passed a resolution to the effect that the mosque should neither be under the management of the Committee, nor should the burden of its repairs be thrown on that body; that it should remain under the control of the Pirácha merchants, to whom the right of its superintendence actually belongs; and that the Deputy Commissioner of Kohát be asked to grant this request of the Committee as well as to cancel his orders requiring the managers of the mosque to leave a small passage towards the south for the use of the public.

Shortly after this resolution had been forwarded to the Deputy Commissioner by the Municipal Committee, the former, in company with the Assistant Commissioner and other officials of the district, visited to mosque, ordered the Piráchas to commence its erection, and promised to cancel the orders regarding the passage."

Some of the other subjects occasionally discussed were:—

The wearing of shoes by Europeans in Mosques;

The Muharram at Delhi and at Dera Ghází Khan;

Alleged mismanagement of the Golden Temple at Amritsar;

The non-celebration of the Dasehra at Dera Ghází Khan; and

Christian Missionaries and orphans.

(*m*) THE TRANSVAAL WAR.

A GREAT deal has very naturally been written on the above subject, and one very satisfactory feature in connection therewith is the outburst of loyalty it has elicited from all sections of the press. A few extracts are given below:—

"The *Rafiq-i-Hind* (Lahore), of the 4th November 1899, after referring to the grievances of the Uitlanders remarks that native immigrants in the Transvaal are also

grossly oppressed by the Boers, and that the present war will put an end to the complaints of both the white and colored settlers in the Republic. The Editor, therefore, prays God to send victory to the British forces in order that they may place the Boers and natives on the same footing in the Transvaal. He also feels confident that the war will have the effect of inducing the British Colonists in Natal, &c., to treat their Indian neighbours in a more considerate manner in future. After remarking that no European Power is likely to fight on the side of the Boers, the *Rafiq* observes that the reports of losses said to have been sustained by England at Ladysmith, &c., appear to be greatly exaggerated, and that it has therefore refrained from giving publicity to them."

"The *Akhbár-i-'Am* (Lahore), of the 7th November 1899, states that the blood of loyal natives boils in their veins at hearing of the British reverses in the Transvaal. They are praying for a British victory over the enemy. It is to be regretted, remarks the Editor, that native sepoys are not permitted to start for the Transvaal. The Saragarhi affair reminds the people that if Colonel Coleman's column had consisted of Khálsa sepoys they would never have surrendered so easily."

"The *Civil and Military News* (Ludhiána), of the 8th November 1899, compares England to a lion and the Transvaal to a wolf, and remarks that the Boers have practised great oppression on the natives of this country who reside in the Transvaal for purposes of trade, &c. If Government permitted natives to go to the Transvaal and wreak vengeance on the Boers, the former would enlist as volunteers in thousands and would make short work of the Boers. The Editor urges Government to despatch a few regiments of native troops to South Africa."

"The *Chaudhwín Sadi* (Ráwalpindi). of the 15th November 1899, regrets that the news so far received from the seat of war is far from satisfactory. The British forces in Natal, which were considered sufficient to thoroughly crush the enemy, have been cut off from their base, and have lost two of their battalions and one battery. Military critics, however, are of opinion that the investment of Ladysmith has proved advantageous to England, insomuch that it has arrested the Boers' further progress into the Queen's territories. But does not the siege also mean that the safety of Natal is in the hands of God alone? It has, besides, placed the enemy in a position to prevent the landing at Durban of reinforcements from England (*sic*). In conclusion, the Editor remarks that the entire blame for this deplorable state of affairs rests on the Intelligence Department, which has been guilty of so greatly underrating the fighting strength of the Republics."

"The *Patiála Akhbár* (Patiála), of the 24th November 1899, remarks that the war in the Transvaal has been prolonged beyond expectation, and that every well-wisher of Great Britain is grieved at the losses sustained by her forces in Natal. The Editor then regrets that Her Majesty's British soldiers have become ease-loving, and are made much more of than their native *confreres*. This, however, is good for the latter, for while they can go without food for 24 hours, Tommy Atkins becomes raving mad if he cannot get his brandy and soda at the appointed time. It is no exaggeration to say that Government has spoilt him by supplying him with ice, punkhás, &c., in the hot weather. This state of affairs, continues the *Akhbár*, should be remedied at once, and Her Majesty's forces should always be prepared to cheerfully put up with the hardships of a campaign, and not allow England's enemies an opportunity of saying that she can fight only small Powers. The Editor then suggests that if Jack Sepoy were sent to the front, he would soon make short work of the Boers."

The *Wakíl* (Amritsar), of the 27th November 1899, says :—

"A subscription list has been opened in England for the relief of the refugees as well as of the relatives of those killed and wounded in South Africa, and people are contributing freely and munificiently towards this fund. The movement has also been set afoot in India. A zamíndár in Bengal has taken the initiative by subscribing Rs. 400 and has by his example induced his fellow zamíndárs to take part in the good action. The *Englishman* has very wisely and appropriately made a proposal that all European employés should contribute one day's wages to the fund. We, however, wonder why this proposal should be limited to Europeans only when all native employés, prompted by the dictates of humanity, would be very glad to take part in this humanitarian work. At all events the whole staff of the *Wakíl* begs to submit to our contemporary its one day's wages, and hopes that he will, by accepting this humble tribute, confer an everlasting honor on it. We further beg our readers to participate in the good movement, and hope they will begin sending their contributions direct to the *Englishman*, or through us, and will thus adduce further proof of their philanthropy and loyalty."

"The *Akhbár-i-'Am* (Lahore), of the 9th December 1899, is greatly pleased at the manner in which subscriptions are being collected in India for the War Fund, and remarks that this affords another proof of the natives' attachment to the British throne. The Editor

is, however, of opinion that charity should begin at home, and that the first duty of the people is to raise money for the relief of their famine-stricken countrymen, and thus co-operate with the authorities in combating the pending famine. He wishes to assure cringing and title-hunting persons that they will please Government much more by giving donations towards the Famine Fund. The *Akhbár* adds that had not the famine been raging in the country just now, the case would have been quite different, and it would not have then objected to the people subscribing money for the relief of the relations of the killed and wounded in the Transvaal War."

"The *Civil and Military News* (Ludhiána), of the 6th December 1899, after referring to the opening of a subscription list in England for the relief of the relations of the killed and wounded in South Africa, exhorts every native soldier to contribute his mite to the War Fund. This is the more necessary, adds the Editor, as almost every British regiment stationed in India subscribed its one day's wages towards the fund, which was started in England for the benefit of the dependents of the native victims of the last Tirah campaign. It may, therefore, be confidently hoped that Her Majesty's native soldiers will rise equal to the occasion, and gladly repay this kindness. The Editor declares his willingness to receive subscriptions, and remit the same to the Lord Mayor of London through the Commander-in-Chief of the Indian Army. He further states that the members of the entire staff of the *News* have given their one day's wages to the fund."

"The *Paisa Akhbár* (Lahore), dated 16th December 1899, is glad to state that its advice to the people to contribute towards the War Fund and hold meetings to pray for the success of British arms in South Africa has been responded to by the Muhammadan community. The Anjuman-i-Islámia took the lead in the matter, and Rs. 1,200 were collected at a meeting held on the 10th idem. The names of the subscribers will be published in its future issues."

"The *Victoria Paper* (Siálkot)), of the 12th December 1899, states that it is the duty of every native of India to contribute one day's wages towards the Transvaal War Fund, and trusts that all natives will subscribe accordingly through the Local Government. Well to-do people might even contribute one month's income towards the Fund in proof of their loyalty towards the British Crown."

(*n*) GENERAL.

NO Government prosecutions took place against the Vernacular Press during the past year, but three papers, the *Paísa Akhbar*, Lahore, the *Wakil*, Amritsar, and the *Akhbár-i-'Am*, Lahore, were, warned in connection with articles appearing in them, ostensibly from the pen of Munshi Azíz Ahmad of Glasgow. The last named paper, the *Akhbár-i-'Am* has the reputation of being the most scurrilous and seditious in the Province. The following are a few examples of Azíz Ahmad's effusions :—

The Paisa Akhbár Lahore, dated 13th March 1899.—"I have profited by Sheikh Asghar Ali's experience, and made it a point of always taking my seat in a compartment occupied by ladies. White men are immoral and smell of wine, nay, the poorest native is a far more civilized and moral being than even a white Christian Missionary. Every railway carriage reserved for Europeans should be labelled '*Gorás* and Dogs.' Sheikh Asghar Ali did well in not prolonging the fight with his assailants, or some of those cowards would have fired a revolver at him and killed him on the spot. The cowardly assault in question serves to show that Europeans are fast losing their manliness, the ungrateful *Gorás* have been subjecting the common people in India to disgrace for a long time past, and that they have now begun to extend the same treatment to high class people."

3rd April 1899.—"Munshi Aziz Ahmad of Glasgow here states that, owing to the intrigues carried on against him by the backbiting European Missionaries, he has learnt from a friend that a rumour is afloat at Glasgow to the effect that his articles are doing harm to the Government of India. The Government of India do not complain against him, and are on the contrary his friend and well-wisher. He has, however, reaped no benefit from the Government of India. In boyhood he was deceived and taken to Trinidad and made a slave; and there the Christians and white-faced Missionaries worried and tormented him for three years. His father's brick-house was demolished and no compensation was paid to him. The writer then remarks that if the Anglo-Indians (Government of India) are afraid of his pen, they should publish an order in the *Government Gazette* to the effect that no communication from England should be published in the Indian newspapers; and then he will stop writing to those papers. The writer declares that he fears none but God, and reveres only Her Majesty the Queen. It is to be borne in mind that if the proud Missionaries and the Anglo-Indian try to threaten an independent man like the writer, how can five hundred Indian students studying in England, be expected to assist the Native Press. Numerous Government officials must also be afraid of purchasing the Native papers. Indeed this state of things does not augur well for the nation."

The Akhbár-i-'Am Lahore, dated 18th August 1899.—" Munshi Mahbub Alam (Editor of the '*Paisa Akhbar*') complains of the Government's new sedition law in the season and out of season. I consider his complaints uncalled for. I am not against this disagreeble law. Nor am I by any means in its favour. The Government of India is independent and can do whatever it likes. Such a law is not, therefore, needed. Law cannot sanctify any improper or objectionable practice. There is not the least difference between a dakait and a tyrannical ruler, and the lives of both are always in danger. Lord Elgin passed the new sedition law, but his Lordship having left India there is no likelihood of it ever being brought into requisition (*lit.*), but to say the truth he has taken away this unwelcome measure with him to England. Probably, I am the only person who has written to the Urdu newspaper (against this piece of legislation) for over two years. I did not care for any body excepting Her Majesty's Government. If a General uses one abusive epithet towards the meanest of Her subjects, the latter may use ten towards the former. Likewise, if a Lord gives a kick even to a coolie, he may be kicked ten times in return. If, however, a person who has been fattening on ill-gotten gains (*farba haram-khor*) attacks a starveling the latter will be utterly smashed up. When you cannot fight a tyrant you will find consolation in the verses of the Bible. Hundreds of laws similar to the Indian law of sedition were also passed in England; but they are dead and no one takes any notice of them. They have not of course been repealed; nor have they been put into practice for centuries past."

The Wakil Amritsar, dated 7th August 1899.—" If the British colonists in South Africa had been wise they would neither have practised oppression on native immigrants nor been themselves oppressed in the Transvaal. It is impossible for the Britons to oppress Indians in South Africa and at the same time succeed in winning the affection of the latter's martial Arab co-religionists in the North. God will make us free in North Africa. When Arabic newspapers reach every Arab household, the blood of the children of Ismail will so boil in their veins that not a single tyrannical Christian will be left alive between Cape Colony and Cairo. But we prefer and love peace. Accordingly we warn British and Dutch tyrants to give up their evil practices, repent of their sins and ask forgiveness of us and God for their past conduct. Or the desperate will resort to fight."

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The Wakil Amritsar, dated 11th September 1899.—" The Indians, Christians, Hindús and Muhammadanns are not respected in London. They are hundreds in number; but how many of them render any service to their nation or write to their national newspapers? They have better opportunities of writing to their newspapers than myself, and have access to places to which I cannot find admittance. They also possess abilities, but they are idle—with their minds enslaved and souls timid. They are only Muhammadans in name. May God have mercy on our nation. By God, we are the loyal subjects of Her Majesty the Queen. If a European should give us one kick, we would, without hesitation, repay him with ten kicks at once. We are the subjects of Her Majesty and are not the slaves of any other Englishman or European. Of course if a foreigner or a European treat us like gentlemen, we would treat him with kindness. God is great.

Join a club and learn boxing which will prove useful to you in time of need. The English know the art well. Go to France and learn swordmanship. Also learn the handling of revolvers and guns. Learn Military drill and all kinds of wrestling. To dance with European ladies or to wrestle with them while intoxicated is unbecoming on the part of men; and no man can plume himself on such conduct. If the *Bhathiárís* of London annoy the Indians any more, they should go to Turkey, and acquire education there; and learn wrestling and other manly exercises, as also arts and literature. May God protect the Sultán. O Young Indians! how long will you ape the Europeans in the matter of dress?

Thank God that harlots are unknown in the quarters inhabited by the Muhammadans, but they abound in those inhabited by European and Armenian Christians just as is the case in Christian cities. Some unclean Europeans imagine that God has created this world for these worshippers of the belly and Satan. Africa is theirs and Asia also belongs to them. Have you forgotten history? With the exception of Great Britain, what country is there in Europe which was not conquered by our ancestors? Even now look at our dwarfish Gurkhas; if ordered by the authorities, they would make short work of the Germans, Russians, and Americans. What nation in the world will be able to withstand an Afghan invasion, and who can stand up against the Turanians, Persians, Arabs, Soudanese and Turks? Therefore fear God, O ye proud tyrants! and obey the laws of the Queen. Otherwise if the anger of the Asiatics is roused, God-willing, not a vestige of you tyrants will remain in South Africa, Australia, and America. Accursed be wine and opium!

When will India awake? About two crores of natives have perished through famine, plague, and pestilence during the Queen's rule. The poor native immigrants have suffered great hardships in the colonies at the hands of tyrannical Europeans. They have been beaten, wounded and murdered, nay they have suffered martyrdom. But what do our Náwabs and Mahárájas and rich people care for these victims of oppression? It is a matter of indifference to these ignorant Chiefs even if millions of Indians are ruined or subjected to disgrace. It is good that the proud Europeans have begun to call them 'coolies' and 'niggers.' A nation is like an individual. If a lower member of the body receives a blow the higher ones also feel the pain. O ye negligent people! when will ye awake? If you are alive and awake, pay up the subscription of this paper at once, and subscribe for the newspapers and advise others to do the same. Have the paper read aloud to the people and employ Munshis to read the papers to you. This is not the time for establishing schools and colleges. The colleges are to provide for foreign Professors. Those natives who have received their education in colleges have generally proved worthless. This is the time to work, which is the best means of learning wrestling. Work will make you nimble, active, healthy and strong (*lit.* wrestlers). Wrestlers are not meant for show, but to fight for their nation. Therefore start factories and pray for the good of your country."

The Anglo-Vernacular newspapers are now represented by the *Tribune*, Lahore, which is published three times a week, The *Punjab Observer*, Lahore, twice a week, and the *Punjab Times*, Ráwalpindi, twice a week. These papers have kept well within the bounds of moderation, and, on the whole, the general tone of the Vernacular Press of the Province may be said to have undoubtedly improved during the past year.

SUPPLEMENT A.

Alphabetical List of Anglo-Vernacular and Vernacular Newspapers published in the Punjab in the year 1899.

Supplement A.

Alphabetical List of Anglo-Vernacular Newspapers published in the Punjab in the year 1899.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.* number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers.				Rs. A. P.				
1	Anglo-Vernacular Paper, or the Interpreter.	English and Urdu.	Lahore	Weekly ...	2 0 0	700	Muhammad Shams-ud-dín, Sháiq	Muhammad Shams-ud-dín Sháiq	Seldom writes on politics. Tone is loyal. Contains news in English and Vernacular, and has been started for the use of school boys to acquire practice in translation from English into Vernacular.
2	Arya Messenger ...	English	Lahore	Do. ...	4 0 0	350	Saran Dás, Khatri ...	Báwa Chajju Singh ...	A religious paper of the sect it describes.
3	Arya Patrika ...	English	Lahore	Do. ...	5 0 0	550	Arya Pratinidhi Sabha, Punjab	Arjan Singh, Arya Samájist ...	Ditto ditto.
4	Harbinger ...	English	Lahore	Do. ...	1 8 0	355	Lála Durga Parshád ...	Lála Durga Parshád ...	Loyal in tone. Ditto.
5	Khálsa ...	English	Lahore	Do. ...	4 0 0	450	Khálsa Press Committee ...	Lachman Singh ...	Loyal in tone. A religious paper. Advocates the separation of the Sikhs from the Hindus.
6	Monthly Circular ...	English	Lahore	Monthly ...	0 6 0	2,300	The Society of the Punjab Mutual Hindu Family Relief Fund.	Lála Harkishan Lál, B.A., Barrister-at-Law.	Contains information regarding the society of the Punjab Mutual Hindu Family Relief Fund and Advertisements.

Alphabetical List of Anglo-Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.*, number of copies	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—contd.				Rs. A (.				
7	Punchal Pandita ...	English and Sanskrit.	Lahore ...	Monthly ...	1 8 0	400	Lála Dev Ráj, Khatri, Zamíndár and Banker.	Lála Dev Ráj, Khatri, Zamíndár and Banker.	Religious.
8	Punjab Magazine ...	English...	Do. ...	Do. ...	8 0 0	240	The Punjab Association ...	Lála Kunj Behári, Thápur, Assistant Secretary, Punjab Association.	A purely educational publication.
9	Punjab Observer ...	Do. ...	Do ...	Bi-weekly...	12 0 0	1,200	Khwája Ahad Shah, a wealthy merchant of Ludhiána.	Sheikh Abdul Qádir, B. A. ...	Loyal in tone. This paper is popular among Muhammadans, and is disliked by Hindús, its tone being considered offensive to their feelings.
10	Punjab Times ...	Do. ...	Ráwalpindi	Do. ...	10 0 0	300	Jíwan Rám, Thápur, General Merchant.	Mr. M. G. M. Young ...	Politics, civil and military news and general information. In favour of Congress. Tone moderate.
1	Purity Servant ...	Do. ...	Lahore ...	Fortnightly	2 0 0	400	The Punjab Purity Association, Lahore.	Bábu A. C. Mozamdar ...	It is a *quasi*-Brahmo Samáji journal, devoted to the service of purity.

Alphabetical List of Anglo-Vernacular Newspapers published in the Punjab in the year 1899—concluded.

1	2	3	4	5	6	7	8	9	10
No.	Name of Newspaper.	Language of publication.	Place of publication.	Daily, weekly or otherwise.	Annual subscription.	Circulation, *i.e.* number of copies.	Name and status of Proprietor.	Name and status of Editor.	General remarks as to the tone, politics, &c., of the paper.
	Anglo-Vernacular Newspapers—concld.				Rs. A. P.				
12	Swádesh Vastu Parchárak ...	English	Lahore ...	Monthly ...	1 0 0	500	Swádesh Vastu Parchárni Sabha, Lahore.	Shankar Nand ...	The paper is merely an organ to promote the objects of the Swádesh Vastu Parchárak Sabha, *viz.*, to increase the demand for Indian products and diffuse knowledge regarding the same and afford an advertising medium. It has no politics.
13	Theist ...	English	Lahore ...	Fortnightly	2 0 0	270	Binay Bhusham Ghosh, B. A., Bengali Brahmo Teacher in the Union Academy.	Binay Bhusham Ghosh, B. A., Teacher in the Union Academy.	Religious.
14	Tribune ...	English	Lahore ...	Tri-weekly	16 0 0	1,700	Trustees of Sardár Dyál Singh's estate.	K. P. Chatterji ...	It takes a warm interest in Congress matters. Its tone is somewhat hostile to Government. It animadverts on the policy of Government in Kashmir. Brings to notice all cases of reported high handedness on the part of Government officials gives prominence to every case of an assault on a Native by an European. It is the most influential of the Anglo-Vernacular papers in the Province. Its tone has improved lately.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
	Vernacular Newspapers.								
1	Aftáb-i-Hind ...	Jullundur ...	General news ...	Urdu ...	Weekly ...	Barkat Ali, Shaukat ...	Barkat Ali, Shaukat ...	150 copies.	
2	Aftáb-i-Punjab ...	Lahore ...	General and Political news	Do. ...	Do. ...	Diwán Aya Singh ...	Diwán Aya Singh ...	140 "	
3	**Afzal-ul-Akhbar** ...	**Delhi** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Mirza Muhammad Abdul Ghaffar Beg.**	**Abdul Ghaffar Beg** ..	400 "	
4	**Akhbar-i-'Am** ...	**Lahore** ...	**Political and General news**	**Do.** ...	**Daily** ...	**Pandit Gobind Sahai** ...	**Pandit Gobind Sahai** ...	Between 2,000 and 3,000 copies.	
5	**Akhbar Haftewar** ...	**Ditto** ...	**General, Social and Scientific news.**	**Do.** ...	**Weekly** ...	**Lala Kunj Bihari, Thapar**	**Lala Kunj Bihari, Thapar**	952 copies.	
6	**Al Hakam** ...	**Kadian (Gurdaspur).**	**Religious and General news.**	**Do.** ...	**Do.** ...	**Sheikh Yakub Ali, Torab**	**Sheikh Yakub Ali, Torab**	400 "	Mirza Ghulam Ahmad of Kadian is the virtual proprietor of this paper which is the organ of his sect.
7	**Anwar-ul-Islam** ...	**Sialkot** ...	**Religious** ...	**Do.** ...	**Monthly** ...	**Karim Bakhsh** ...	**Karim Bakhsh** ...	1,200 "	
8	**Arorbans Gazette**† ...	**Lahore** ...	**General and Social news**	**Do.** ..	**Do.** ...	**Ram Chand** ...	**Salig Ram** ...	350 "	
9	**Arorbans Parkash** ...	**Gujranwala**	**Ditto** ...	**Do.** ...	**Do.** ...	**Dya Ram** ...	**Dya Ram** ...	500 "	
10	Arya Gazette ...	Lahore ...	Organ of the Arya Samáj ...	Do. ...	Weekly ...	Bishan Sahái ...	Lála Lájpat Rái, Pleader, and Lála Hans Rái, B.A., Principal, D. A.-V. College, Lahore.	200 copies.	

† Ceased to exist during the year 1899.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
11	**Arya Musafir Magazine**	Jullundur ...	Religious ...	Urdu ...	Monthly ...	Lala Munshi Ram, Pleader	Lala Munshi Ram, Pleader	700 copies.	
12	Ashraf-ul-Akhbár ...	Delhi ...	General news ...	Do. ...	Tri-monthly ...	Muhammad Mirza Khán ...	Muhammad Mirza Khán ...	50 "	
13	**Bharat Sewak** ...	Jullundur ...	Ditto ...	Do. ...	Weekly ...	Gujar Mal ...	Gujar Mal ...	600 "	
14	**Chaudhwin Sadi** ...	Rawalpindi	Political and General news	Do. ...	Do. ...	Siraj-ud-din ...	Haji Ahmad, Qazi ...	1,200 "	Siraj-ud-din has gone to England to become a Barrister.
15	Chashma-i-Sihat *† ...	Jullundur ...	Medical ...	Do. ...	Monthly ...	Duni Chand ...	Duni Chand ...	40 "	
16	**Civil and Military News**	Ludhiana ...	Political, General and Military news.	Do. ...	Weekly ...	Ghulam Mohaiy-ud-din ...	Ram Richpal, Shaida ...	1,200 "	
17	**Civil and Military Pleader***	Do. ...	General news ...	Do. ...	Tri-monthly ...	Nathu Lal, Beri ...	Nathu Lal, Beri ...	300 "	
18	**Curzon Gazette*** ...	Delhi ...	Political and General news.	Do. ...	Weekly ...	Mirza Hairat ...	Mirza Hairat ...	950 "	
19	**Curzon Paper*** ...	Lahore ...	Advertiser ...	Do. ...	Fortnightly ...	Bishan Das ...	Bishan Das ...	300 "	
20	Daily Guide*† ...	Delhi ...	Ordinary news ...	Do. ...	Thrice a month	Nawáb Mirza ...	Nawáb Mirza ...	100 "	
21	**Dost-i-Hind and its Supplement Gulzar Bhera.**	Bhera, Dist. Shahpur.	Political and General news	Do. ...	Weekly ...	Ram Labhaya ...	Ram Labhaya ...	300 "	
22	**Ghamkhwar-i-Hind** ...	Lahore ...	Ditto	Do. ...	Do. ...	Pandit Data Kishan ...	Pandit Data Kishan ...	330 "	
23	Gulzár-i-Hind * ...	Do. ...	General news ...	Do. ...	Do. ...	Gulzár Muhammad ...	Gulzár Muhammad ...	150 "	
24	**Hamdard-i-Hind** ...	Do. ...	Political and General news	Do. ...	Do. ...	Pandit Sarb Dyal ...	Brij Lal ...	400 "	

* Started during the year 1899.

† Ceased to exist during the year 1899.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
25	**Hamdard-i-Khalsa** * ...	**Amritsar** ...	**General news** ...	**Urdu** ...	**Fortnightly** ...	**Suchet Singh** ...	**Suchet Singh** ...	350 copies	
26	**Hardil Aziz** ...	**D. I. Khan** ...	**Ditto** ...	**Do.** ...	**Weekly** ...	**Sant Prabhu Dyal** ...	**Sant Prabhu Dyal** ...	450 "	
27	Indian Khálsa Gazette *† ...	Lahore ...	Ditto ...	Gurmukhi ...	Monthly ...	Búr Singh ...	Búr Singh ...	100 "	
28	Indu † ...	Do. ...	Social and General news ...	Hindi ...	Fortnightly ...	Pandit Jowála Dat Parshád	Lálman ...	177 "	
29	**Intikhab-i-la-Jawab** ...	**Do.** ...	**General news** ...	**Urdu** ...	**Monthly** ...	**Mahbub Alam** ...	**Mahbub Alam** ...	500 "	
30	**Ishat-ul-Sunnah** ...	**Do.** ...	**Religious and Social** ...	**Do.** ...	**Do.** ...	**Maulvi Muhammad Husain.**	**Maulvi Muhammad Husain.**	400 "	
31	Jáfar Zatalli ...	Lahore ...	General news ...	Do. ...	Occasional ...	Muhammad Bakhsh ...	Maulvi Ala Dín ...	40 "	
32	**Jahan Numa** ...	**Amritsar** ...	**Political and General news**	**Do.** ...	**Monthly** ...	**Narain Singh** ...	**Narain Singh** ...	500 "	
33	**Jahan Kadar*** ...	**Do.** ...	**Social and Nedical** ...	**Do.** ...	**Do.** ...	**Muhammad Imam Din** ...	**Muhammad Imam Din** ...	300 "	
34	Kaisari Akhbár† ...	Jullundur ...	General news ...	Do. ...	Weekly ...	Ahmad Bakhsh ...	Ahmad Bakhsh ...	150 "	
35	**Kalgi Avtar*** ...	**Rawalpindi** ...	**Ditto** ...	**Do.** ...	**Monthly** ...	**Swami Dyal Sharma** ...	**Swami Dyal Sharma** ...	375 "	
36	Kapurthála Akhbár ...	Kapurthála ...	Ditto ...	Do. ...	Weekly ...	Hamid Husain ...	Hamid Husain ...	125 "	
37	**Kakezai Social Reformer***	**Lahore** ...	**Social news** ...	**Do.** ...	**Monthly** ...	**Chiragh Din** ...	**Fazl Din** ...	300 "	
38	Khádim-ul-Hind* ...	Do. ...	General news ...	Do. ...	Fortnightly ...	Núr Dín ...	Núr Dín ...	50 "	

* Started during the year 1899.

† Ceased to exist during the year 1899.

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
39	Khair Khwah i-Alam and Chaltapurza.	Delhi ...	General news ...	Urdu ...	Weekly ...	Maulvi Muhammad Mír Hasan.	Mír Hasan ...	100 copies.	
40	Khair Khwah-i Hind and Rekhta Akhbár.	Do. ...	Ditto ...	Do. ...	Do. ...	Munshi Maha Naráin ...	Munshi Maha Naráin ...	50 „	
41	**Khair Khwah-i-Punjab** ...	**Sialkot** ...	**Ditto** ...	**Do.** ...	**Do.** ...	**Brij Lal** ...	**Brij Lal** ...	**300** „	
42	**Khalsa Akhbar** ...	**Lahore** ...	**Religious and General news.**	**Gurmukhi**	**Do.** ...	**Dit Singh** ...	**Dit Singh** ...	**632** „	
43	**Khalsa Bahadar** ...	**Do.** ...	**Political, Social and Religious.**	**Urdu** ...	**Do.** ...	**Rajindar Singh** ...	**Rajindar Singh** ...	**500** „	
44	**Khalsa Gazette** ...	**Do.** ...	**Religious and General news.**	**Gurmukhi**	**Do.** ...	**Basant Singh** ...	**Basant Singh** ...	**300** „	
45	Khálsa Parkásh † ...	Do. ...	General and Political news...	Do. ...	Do. ...	Diwán Búta Singh ..	Búr Singh ...	250 „	
46	**Khalsa Samachar, Punjab***	**Amritsar** ...	**Ditto** ...	**Urdu** ...	**Do.** ...	**Wazir Singh** ...	**Vir Singh** ...	**500** „	
47	Koh-i-Núr ...	Lahore ...	Ditto ...	Do. ...	Do. ...	Mussammát Párbati ...	Nabi Bakhsh ...	116 „	
48	Lahore Punch ...	Do. ..	Ditto ...	Do. ...	Do. ...	Abdul Rahmán ...	Abdul Rahmán ...	200 „	
49	Malumat-i-Dunya* ...	Do. ...	Ditto ...	Do. ...	Do. ...	Girdhári Lál ...	Girdhári Lál ...	110 „	
50	Mashír-i-Government *† ...	Mooltan ...	Ditto ...	Do. ...	Do. ...	Abdul Hasan Alibhoy ...	Muhammad Sharíf ...	100 „	

* Started during the year 1899.

† Ceased to exist during the year 1899.

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	Remarks.
51	Mashír-i-Hind ...	Lahore ...	Political and General news	Urdu ...	Weekly ...	Feroz-ud-din ...	Feroz-ud-din ...	200 copies	
52	Ditto ...	Siálkot ...	Ditto ...	Do. ...	Do. ...	Mirza Shafi Beg ...	Mirza Shafi Beg ...	50 „	
53	**Mitra Villasa†** ...	**Lahore** ...	**Political and Literary** ...	**Hindi** ...	**Do.** ...	**Pandit Gobind Sahai** ...	**Pandit Gobind Sahai** ...	**700** „	
54	**Mohyal Gazette** ..	**Jhelum** ...	**General and Social news**	**Urdu** ...	**Bi-monthly** ...	**Mehta Sham Das** ...	**Mehta Sham Das** ...	**300** „	
55	Muallim-ul-sehát† ...	Rewári (Gurgaon).	Medical Journal ...	Do. ...	Monthly ...	Syad Mahfúz Husain and brothers.	Syad Ghulám Husain ...	200 „	
56	Muslim Akhbár† ...	Delhi ...	General and Metcantile news	Do. ...	Do. ...	Mahmud Husain Khán ...	Mahmud Husain Khán ...	150 „	
57	**Nazim-ul-Hind Safir Government.**	**Lahore** ...	**Political and General news.**	**Do.** ...	**Weekly** ...	**Syad Muhammad Nazir Husain Khan.**	**Syad Muhammad Nazir Husain Khan.**	**300** „	
58	**Nur Afshan** ...	**Ludhiana** ...	**Religious and General news.**	**Do.** ...	**Do.** ...	**American Presbyterian Mission, Ludhiana.**	**Revd. E. M. Wherry** ...	**450** „	
59	Nusrat-ul-Akhbár† ...	Delhi ...	General news ...	Do. ...	Do. ...	Maulvi Nusrat Ali ...	Maulvi Nusrat Ali ...	200 „	
60	**Paisa Akhbar** ...	**Lahore** ...	**Political and General news.**	**Do.** ...	**Daily and Weekly.**	**Mahbub Alam** ...	**Mahbub Alam** ...	**13,000** „	
61	**Patiala Akhbar** ...	**Patiala** ...	**Organ of the Patiala State.**	**Do.** ...	**Weekly** ...	**Syad Rajab Ali Shah** ...	**Pandit Raj Narain Arman.**	**300** „	

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
62	Patwar Gazette† ...	Ferozepore ..	Revenue matters ...	Urdu ...	Monthly ...	Maulvi Wali Ullah ...	Maulvi Wali Ulla ...	1,000 copies.	
63	Paya-i-Takhat Simla† ...	Simla ...	General news ...	Do. ...	Weekly ...	Maulvi Muhammad Ishaq Khan.	Mir Akmal Husain ...	500 ,,	
64	Public Gazette ...	Amritsar ...	Ditto ...	Do. ...	Do. ...	Jai Chand ...	Nathu Ram ...	650 ,,	
65	Punjab ...	Do. ...	Political and General news	Do. ...	Do. ...	Ghulam Muhammad Akhtar.	Ghulam Muhammad Akhtar.	300 ,,	Published very irregularly.
66	Punjab Organ ...	Wazirabad (Gujranwala).	Ditto ...	Do. ...	Do. ...	Diwan Atma Ram ...	Diwan Atma Ram ...	772 ,,	
67	Punjab Patrika* ...	Lahore ...	General news and Advertisements	Do. ...	Do. ...	Kirpál Singh ...	Kirpál Singh ...	100 ,,	
68	Punjab Samachar ...	Do. ...	Political and General news	Do. ...	Do. ...	Hira Lal, Kapur ...	Jai Gopal ...	3,500 ,,	
69	Punjab Theosophist ...	Do. ...	Religious ...	Hindi ...	Bi-monthly ...	Theosophical Society ...	Jagan Nath, B.A. ...	227 ,,	
70	Rafiq-i-Hind* ...	Do. ...	Political and General news	Urdu ...	Weekly ...	Muharram Ali, Chishti ...	Muharram Ali, Cishti ...	400 ,,	
71	Rahbar-i-Hind† ...	Do. ...	Religious ...	Do. ...	Monthly ...	Nádir Ali Safi ...	Nádir Ali Safi ...	150 ,,	
72	Rifah-i-'Am ...	Sialkot ...	General news ...	Do. ...	Weekly ...	Rai Diwan Chand ...	Rai Diwan Chand ...	600 ,,	
73	Risála-i-Hilál ...	Lahore ...	Philosophical and Moral news	Do. ...	Monthly ...	Anjuman-i-Hilál ...	Munshi Allah Bakhsh Khán	80 ,,	

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† Ceased to exist during the year 1899.

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Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—continued.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject-matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
74	**Risala Anjuman-i-Himayat Islam.**	Lahore ...	Religious ...	Urdu ...	Monthly ...	Anjuman-i-Himayat Islam	Maulvi Abdul Aziz ...	2,500 copies.	
75	Risála Anjuman Islámia Punjab.	Siálkot ...	Ditto ...	Do. ...	Quarterly ...	Anjuman Islámia ...	Mirza Ali Husain ...	160 „	
76	**Risala Zubdatul Hukma**	Do. ...	Medical ...	Do. ..	Do. ...	Hakim Ghulam Nabi ...	Hakim Ghulam Nabi ...	400 „	
77	**Rozana Akhbar**† ...	Delhi ...	Political and General news	Do. ...	Daily .	Munshi Ghiyur Ahmad ...	Muhammad Faiyaz Ahmad.	350 „	
78	**Sada-i-Hind** ..	Lahore ...	Ditto ...	Do. ...	Weekly ...	Din Muhammad ...	Din Muhammad ...	300 „	
79	**Sadiq-ul-Akhbar** ...	Bahawalpur	Organ of the Bahawalpur State.	Do. ...	Do. ..	Bahawalpur State ...	Ata Ullah ...	370 „	
80	**Safir-i-Tijarat** ..	Delhi ...	General news ...	Do. ...	Bi-monthly ...	Bulaki Das ...	Bulaki Das ...	1,200 „	
81	**Sahaik*** ..	Jullundur ...	Ditto ...	Hindi ...	Weekly ...	Dev Raj ...	Dev Raj ...	300 „	
82	**Sanatan Dharam Gazette**	Lahore ...	Religious ...	Urdu ...	Fortnightly ...	Pandit Gopi Nath ...	Pandit Gopi Nath ...	1,000 „	
83	**Sat Dharm Parcharak** ...	Jullundur ...	Religious and Social ...	Do. ...	Weekly ...	Munshi Ram, Pleader ...	Munshi Ram, Pleader ...	800 „	
84	**Sewak*** ...	Lahore ...	Ditto ...	Do. ...	Fortnightly ..	Atma Ram ...	Atma Ram ...	300 „	
85	**Shudi Patr Khalsa Dharm Prakashak**†	Do. ...	Religious ...	Gurmukhi	Monthly ...	Harnam Singh ...	Ram Chand ...	650 „	

* Started during the year 1899.

† Ceased to exist during the year 1899.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Alphabetical List of Vernacular Newspapers published in the Punjab in the year 1899—concluded.

1	2	3	4	5	6	7	8	9	10
Serial No.	Name of Paper.	Place of publication.	Subject matter.	Language.	Period of publication.	Name of Proprietor.	Name of Editor.	Circulation.	REMARKS.
86	**Sialkot Paper*** ...	Sialkot ...	General and Political news	Urdu ...	Weekly ...	Todar Mal ...	Todar Mal ...	650 copies.	
87	Singh Sabāi Punjab Gazette	Amritsar ...	Religious and Political news	Do. ...	Monthly ...	Arjan Singh ...	Arjan Singh ...	200 „	
88	**Siraj-ul-Akhbar** ...	Jhelum ...	General news ...	Do. ...	Weekly ...	Maulvi Fakir Muhammad	Maulvi Fakir Muhammad	475 „	
89	**Taj-ul-Akhbar** ...	Rawalpindi	Political and General news	Do. ...	Do. ...	Jiwa Ram, Thapar ...	Jiwa Ram, Thapar, and Habib Ullah.	300 „	
90	Tohfa-i-Punjab† ...	Lahore ...	General news ...	Do. ...	Do. ...	Ganda Mal ...	P. M. Comar ...	250 „	
91	**Umballa Gazette†** ...	Umballa ...	Ditto ...	Do. ...	Do. ...	Harbans Rai ...	Harbans Rai ...	900 „	
92	**Vakil** ...	Amritsar ...	Ditto ...	Do. ...	Do. ...	Sheikh Ghulam Muhammad, Mukhtar.	Maulvi Insha Alla Khan	1,100 „	
93	**Vakil-i-Hind** ...	Delhi ...	Ditto ...	Do. ...	Do. ...	Ahmad Mirza Khan ...	Ahmad Mirza Khan ...	700 „	
94	**Victoria Paper** ...	Sialkot ...	Political and General news	Do. ...	Daily and weekly.	Gian Chand ...	Gian Chand ...	600 copies weekly & 200 daily.	
95	**Wafadar*** ...	Lahore ...	Ditto ...	Do. ...	Weekly ..	Fazl Din ...	Fazl Din ...	700 copies.	
96	Wazir-i-Hind ...	Siálkot ...	Ditto ...	Do. ...	Do. ...	Mirza Mowáhad ...	Mirza Mowáhad ...	250 „	

* Started during the year 1899.

† Ceased to exist during the year 1899.

NOTE.—The names of papers with a circulation of 300 copies and upwards are printed in Antique type.

Note.—No Vernacular newspapers were published in the Kashmir State during the year 1899.

Punjab Government Press, Lahore—9-4-1900—40.

SUPPLEMENT B.

Containing particulars of the Vernacular Newspapers published in the Punjab in the year 1899, with brief notices of their Proprietors and Editors.

Name of the Paper ...	**Anwar-ul-Islam.**
Place and Press at which published.	Siálkot; Mufíd-i-'Am Press.
Language and character in which published.	Urdu.
Period of publication ...	Once a month.
Circulation ...	About 800 copies.
Name, profession or status of the Proprietor.	Karím Bakhsh, Printer, Manager and Proprietor of Mufíd-i-'Am Press, and a man of fair position.
Name, profession or status of the Editor.	Karím Bakhsh.
Tone, politics, &c., of the Paper.	Tone moderately polite. A religious paper in answer to all objections and questions against Islám, and also a description of Islámic principles and doctrines.

Name of the Paper ...	**Chashma-i-Sihat.**
Place and Press at which published.	Jullundur City ; Bhárat Sewak Press.
Language and character in which published.	Urdu.
Period of publication ..	Monthly.
Circulation ...	40 Copies.
Name, profession or status of the Proprietor and Editor.	Duni Chand, late Compounder in the Jullundur Dispensary, now Proprietor of the " Public Medical Hall, " Jullundur City.
Tone, politics, &c., of the Paper.	The paper is for the most part a collection of articles relating to the profession of medicine with the object of furthering the knowledge of the European system of medicine. Politics do not appear to be touched upon.
Subscription ...	Rs. 0-12-0 for the Station and Re. 1 for the Mufassil.

(Ceased to exist in 1899.)

No. III.

Name of the Paper ...	**Civil and Military Pleader.**
Place and Press at which published.	Ludhiána ; Hitkári Press.
Language and character in which published.	Urdu.
Period of publication ...	Fortnightly.
Circulation ...	270 Copies.
Name, profession or status of the Proprietor and Editor.	Nathu Lál, Beri, Appeal-writer. A man of very ordinary social position and limited means.
Tone, politics, &c., of the Paper.	The tone of the paper is so far friendly towards Government, but the policy of evacuation of plague-infected villages is criticised and objected to.
Subscription ...	Local, Rs. 0-8-0 per annum ; Mufassil Re. 1 per annum.

No. IV.

Name of the Paper ...	**Curzon Gazette.**
Place and Press at which published.	Anwár Mohammadi Press, Kucha Mír Ashaq, Delhi.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor and Editor.	Mirza Hairat, late Editor of *Oudh Akhbár*, published at Lucknow.
Tone, politics, &c., of the Paper.	General and extracted news.
Subscription ...	Rs. 2 yearly.

No. V.

Name of the Paper ...	**Curzon Paper.**
Place and Press at which published.	Unwár Ahmadi Press in Changar Mohalla, Anárkali, Lahore.
Language and character in which published.	Urdu, Persian characters.
Period of publication ...	Fortnightly, or after 15 days.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor and Editor.	Bishan Dás, Manager; Proprietor Kishan Chand and Sada Nand, watch and clock merchants, Anárkali, Lahore.
Tone, politics, &c., of the Paper.	The paper is in common Urdu; contains country news and notices of sale of watches and clocks generally.
Subscription ...	Re. 1-4-0 per annum.

No. VI.

Name of the Paper ...	**Gulzar-i-Hind.**
Place and Press at which published.	Lahore ; Gulzár Muhammadi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	25 Copies.
Name, profession or status of the Proprietor and Editor.	Gulzár Muhammad, Proprietor of the Gulzár Muhammadi Press ; was Proprietor and Editor of a Vernacular Newspaper called "*Tís Már Khán*," which was started in 1882 and stopped after six months.
Tone, politics, &c., of the Paper.	Moderate tone ; occasionally any political subject ; discusses and prints general news, and advertisements regarding legal books.
Subscription ...	Rs. 2 per annum.

No. VII.

Name of the Paper ...	**Hamdard-i-Khalsa.**
Place and Press at which published.	Amritsar ; Chasham-i-Núr Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	About 350 copies.
Name, profession or status of the Proprietor.	Suchet Singh, son of Ganga Singh, Pujári, Golden Temple.
Name, profession or status of the Editor.	Suchet Singh, son of Ganga Singh, Pujári, is also the Editor. He is a man of no influence ; age only 22 years.
Tone, politics, &c., of the Paper.	Treats principally of the Sikh religion, and is indiscreet in its tone and personal in its remarks.
Subscription ...	Re. 1 per annum.

No. VIII.

Name of the Paper ...	**Indian Khalsa Gazette.**
Place and Press at which published.	Lahore ; Guru Khálsa Press.
Language and character in which published.	Gurmúkhi.
Period of publication ...	Monthly.
Circulation ...	About 100 copies.
Name, profession or status of the Proprietor and Editor.	Bhái Búr Singh ; income Rs. 20 to Rs. 25 a month ; low status. Búr Singh is an Udási Fakír.
Tone, politics, &c., of the Paper.	Moderate and respectful tone. The paper has been started for the benefit of the Sikhs, and will contain extracts from the Adi-Granth, and give general news, &c.
Subscription ...	Rs. 2 per annum ; with postage Rs. 2-13-0.

(Ceased to exist in 1899.)

Name of the Paper ...	**Jahan Kadar.**
Place and Press at which published.	Amritsar ; Chashma-i-Núr Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	About 300 copies.
Name, profession or status of the Proprietor and Editor.	Muhammad Imám-ud-dín, Druggist.
Tone, politics, &c., of the Paper.	The tone of the paper is, up to the present, loyal. It treats principally of medicine, social subjects and politics.

No. X.

Name of the Paper ...	Kakezai Social Reformer.
Place and Press at which published.	Lahore ; Mustafai Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	800 Copies.
Name, profession or status of the Proprietor.	Cherág-ud-dín, Proprietor and Publisher. He is Proprietor of the Caxton Printing Works, Lahore, and is an accepted Juror. He is Printer to Government, Punjab, and Government of India.
Name, profession or status of the Editor.	Fazl-ud-dín edits the Journal; he is a book-seller and is also an accepted Juror.
Tone, politics, &c., of the Paper.	The journal does not touch on politics ; it merely treats of the union amongst the Kakezáis, and advocates the reform of their social condition.

No. XI.

Name of the Paper ...	**Kalgi Avtar Patrika.**
Place and Press at which published.	Ráwalpindi town ; Gulshan Press.
Language and character in which published.	Urdu.
Period of publication ...	Monthly.
Circulation ...	375 Copies.
Name, profession or status of the Proprietor.	Swami Dyál Sharma, Bráhmin.
Name, profession or status of the Editor.	Pandit Swami Dyál Sharma.
Tone, politics, &c., of the Paper.	A religious paper devoted to the cause of the Sanátan Dharam. It is published at Buta Mal's Press in the Ráwalpindi City.
Subscription ...	Rs. 2 per annum.

No. XII.

Name of the Paper ...	**Khadim-ul-Hind.**
Place and Press at which published.	Lahore; Gulzári Muhammadi Press.
Language and character in which published.	Urdu.
Period of publication ...	Fortnightly.
Circulation ...	50 Copies.
Name, profession or status of the Proprietory and Editor.	Nur-ud-dín: is a Copyist; works on Section; is an ordinary poor man, and does not hold any status or influence.
Tone, politics, &c, of the Paper.	The paper does not touch on politics, and publishes nothing against the Government. It contains news and essays of a literary character.

No. XIII.

Name of the Paper ...	**Khalsa Samachar.**
Place and Press at which published.	Amritsar ; Wazír-i-Hind Press.
Language and character in which published.	Punjábi, Gurmúkhi character.
Period of publication ...	Weekly.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor.	Wazír Singh and Vír Singh. These are also the Proprietors of the Wazír-i-Hind Press, which does good business as printers of Job work. They have no other status in the city.
Name, profession or status of the Editor.	Vír Singh, who is one of the Proprietors, is also the Editor of this paper.
Tone, politics, &c., of the Paper.	Tone of the paper is moderate and it treats of religious subjects in connection with the Sikh faith. The paper also treats on social subjects and gives the news of the day.
Subscription ...	Local Rs. 2-8-0; Rs. 3 to out-stations including postage.

Name of the Paper ...	**Ma'lumat-i-Dunya.**
Place and Press at which published.	Lahore ; Gulzár-i-Muhammadi Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	150 Copies.
Name, profession or status of the Proprietor and Editor.	Pandit Girdhári Lál. The Proprietor is an ordinary man, and has no status or influence of any kind.
Tone, politics, &c., of the Paper.	News of all kinds is published in the paper, and notices are also inserted. The paper does not criticise actions of Government or its officers and does not publish any articles of a political nature.

No. XV.

Name of the Paper ...	**Mashir-i-Government.**
Place and Press at which published.	Mooltan Cantonment; Aina-i-Husaini Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	About 100 copies at present.
Name, profession or status of the Proprietor.	Abdul Hussain Alibhoy, Printer, and dealer in Mooltan pottery, carpets, tin despatch boxes, &c.
Name, profession or status of the Editor.	Muhammad Sharíf Shokh, book-binder and dealer in ærated waters; was formerly Editor of a Vernacular newspaper in Lahore called "*Insáf Pasand.*"
Tone, politics, &c., of the Paper.	General news.
Subscription ...	Nawábs and Rájas Rs. 5 per annum; others Rs. 2 per annum single copy six pies each.

(Ceased to exist in 1899).

Name of the Paper ...	**Public Gazette.**
Place and Press at which published.	Amritsar; Public Press.
Language and character in which published.	Urdu, Persian character.
Period of publication ...	Weekly.
Circulation ...	375 Copies.
Name, profession or status of the Proprietor.	Nathu Rám, Appeal-writer in the District Courts.
Name, profession or status of the Editor.	Amin Chand, son of Gumáni Lál, Mukhtár, who practises in the District Courts.
Tone, politics, &c., of the Paper.	The tone of the paper is moderate. It is an organ of the Arya Samáj.
Subscription ...	Rs. 3 per annum.

Name of the Paper	Punjab Patrika.
Place and Press at which published	Lahore ; Gulzār Muhammadi Press, near Taksāli Shāh Nānak.
Language and character in which published	Urdu.
Period of publication	Weekly.
Circulation	100 Copies.
Name, profession or status of the Proprietor and Editor	Kirpal Singh son of Bhagwān Singh, was employed as a Compositor [illegible] in the Settlement Department for about [illegible] years [illegible] per mensem [illegible] worked as a [illegible] Akhbār-i-Punjab [illegible] per mensem [illegible] Compositor in the Railway Department [illegible] aged 56 [illegible]
Tone, politics, &c., of the Paper	Moderate [illegible] the paper consists of general news, advertisements regarding medicines, books, &c., and extracts from other papers.
Subscription	Rs. [illegible] per annum.

Name of the Paper ...	**Punjab Patrika.**
Place and Press at which published.	Lahore ; Gulzár Muhammadi Press, near Tawela Sháh Nawáz.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	100 Copies.
Name, profession or status of the Proprietor and Editor.	Kirpál Singh, son of Bhagwán Singh, was employed as a Commissioner in partition cases in the last Amritsar Settlement for about two and a half years (1891—93) and received Rs. 25 to Rs. 30 per mensem as commission fees ; thereafter worked as a Muharrir for six years in the Aftáb-i-Punjab Press on Rs. 15 a month. Average income from the Punjab Patrika is about Rs. 20 per mensem. His father was an Overseer in the Railway Department on Rs. 80 and died in service.
Tone, politics, &c., of the Paper.	Moderate tone ; no political subject is discussed ; the paper consist of general news, advertisements regarding medicines, books, &c. and extracts from other papers.
Subscription ...	Re. 1-8-0 per annum.

Name of the Paper ...	Rafiq-i-Hind.
Place and Press at which published.	Lahore; Rafiq-i-Hind Press, Chuni Mandi.
Language and character in which published.	Urdu.
Period of publication ...	Weekly.
Circulation ...	400 Copies.
Name, profession or status of the Proprietor and Editor.	Munshi Muharram Ali Chishti. Literary profession journalist and author of books. His ancestors were also famous in literary attainments. He is an intelligent man.
Tone, politics, &c., of the Paper.	The paper treats on politics, but in a loyal tone. It also criticise Government actions in a mild tone. It was started in October 1899. It existed before, some years ago, but was stopped.
Subscription ...	Rs. 12 per annum.

No. XIX.

Name of the Paper ...	**Sahaik.**
Place and Press at which published.	Jullundur City ; Sat Dharm Parcharak Press.
Language and character in which published.	Hindi.
Period of publication ...	Weekly ; 1st, 8th, 15th and 24th of every month.
Circulation ...	300 Copies.
Name, profession or status of the Proprietor.	Lála Dev Ráj, son of Lála Sálig Rám, Honorary Magistrate, and Banker, Jullundur City.
Name, profession or status of the Editor.	Lála Dev Ráj and Lála Badri Dás, M. A., Pleader.
Tone. politics, &c., of the Paper.	To assist and encourage good works, advance female education, teach physical, spiritual and moral philosophy, and give short biographies of eminent women ; also summarises interesting news. Politics appear not to be touched on.
Subscription ...	Rs. 2 a year including postage.

No. XX.

Name of the Paper ...	**Sewak.**
Place and Press at which published.	Lahore ; Sewak Press Said Mitha Bázar.
Language and character in which published.	Urdu.
Period of publication ...	Fotnightly.
Circulation ...	About 300 copies.
Name, profession or status of the Proprietor and Editor.	Atma Rám, Head Master, Union Academy.
Tone, politics, &c., of the Paper.	Social and moral subjects and general news ; moderate tone ; no political subject is discussed.
Subscription ...	Re. 1-4-0 ; with postage Re. 1-8-0.

Name of the Paper ...	**Sialkot Paper.**
Place and Press at which published.	Siálkot ; Mufid-i-'Am Press.
Language and character in which published.	Urdu.
Period of publication ...	Weekly Paper.
Circulation ...	500 Copies.
Name, profession or status of the Proprietor and Editor.	Todar Mal ; profession newspaper proprietor ; status fair.
Tone, politics, &c., of the Paper.	Tone fair ; social and moral subjects.
Subscription ...	Rulers of States Rs. 50 per annum ; Jágírdárs and Ráises Rs. 10 per annum ; public, out of Siálkot City Rs. 4 per annum ; Siálkot public Rs. 3 per annum.

Punjab Government Press, Lahore—19-6-1900—40.